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FAITH

AND GOOD VVORKES

Vnited :

IN

A SERMON PREACHED
at the *Spittle* vpon VWednesday
in Easter weeke, 1630.

By RICHARD REEKS Minister of
the word at Little Ilford,
in *Essex*.



LONDON,
Printed by THOMAS HARPER, for
JOHN HARRIGAT, and are to
be sold at his shop at the signe of the
Holy Lambe in *Pater Noster Row*,
MDCXXX.



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W O R K S

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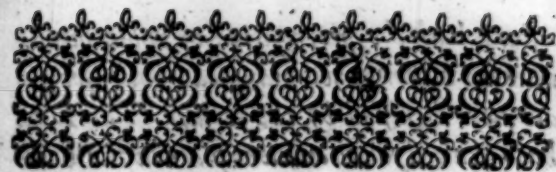
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JOHN HARRIS, and are to

be sold at his shop at the sign of the

Three Kings in St. Dunstons Church.

W D C L E



TO THE RIGHT WORSHIPFULL, SIR

THOMAS FANSHAW,

Knight, Grace and
Glory.

Right Worshipfull,



Have made bold to dedicate this Sermon to you, for that as your affection to Religion, love to learning, hatred of superstition and schisme, hath rightly honored you; so also you proceed every way to adorne your eminent calling; *Prærogativam generis similitudo morum magis sibi vendicat quàm ordo maiorum: The congruity of manners, not the pedigree of ancestors,*

Agape.

cestors, hath the prerogative of noble birth;
wherein although you may plead both, yet you
are more dignified by the former. The Lord
hath exalted you to eminent place in the Com-
monwealth, wherein you haue approoued your
selfe faithfull to God and his Church, so that
you are of the number of those, ^{the iuxta d. iuxta}
which are able to doe
good, not which need good to bee donne vnto.
That therefore which is herein required as
touching doing good in this contemplatiue but
cold age you haue both in generall and parti-
cular, so well performed, that you stand as a
Lampe burning, and light shining vnto others
to follow your worthy example; wherein no-
thing remaineth, but that you be found faith-
full (as you haue beene) vnto death, that God
may giue vnto you a crowne of life, such shall
the prayers of him be for you and yours, which
refresh

Your worships in the best ser-

uice euer to be commanded,

RICHARD REEKS.



Auspicante Deo, Textus legitur
in Psalmo xxxvij. vers. 3.

*Trust in the Lord, and doe good, so
shalt thou dwell in the Land, and
verily thou shalt be fed.*



Here is no faith where there is either meanes or hopes; difficulties and impossibilities are the true objects of beleefe. Gods charges are oftentimes harsh in the beginnings and proceeding, but in the conclusion alwayes comfortable. God deferres on purpose, that our trials may be perfect, our deliuerance wellcome, our recompence glorious. This knew the holy Psalmist, the Prophet David right well, and therefore through more then much experience penned this Consolatory Song or Psalmie, as it plainly appeareth by the argument of it throughout. Wherein the Princely Prophet most grauely preuenteth many distrustfull doubts and feares which might (in the contemplation of Christianity & the comparison of the same with the
A 3 present

present gliding delight of the wicked) at any time arise in the minds of Gods seruants and followers.

Here by the way it may bee easie to obserue how hard a thing it is to be a Christian. In this respect his meditation affording him not more grieve then wonder. And here to keepe his station is hard, but to remoue harder.

One while he scarce restraineth his vnruely desires from euill; after can finde no list to good; sometime he purposeth well; and when those thoughts (not his) begin to lift him from the earth, loe, hee that rules in the ayre, stoops vpon him with powerfull temptations, or the world puls him downe with a sweet violence: so that it is hard to say whether he be forced or perswaded to yeeld; here is much weaknesse, more trechery: good duties seeme harsh, and can hardly escape the repulse, or delay of excuses; and not without much strife grow to any relish of pleasure; and at the best cannot auoid the mixture of many infirmities.

But this is not all. O God! what aduersaries hast thou prouided for vs, weake men? What difficulties? What encounters? Malitious and subtile spirits, an alluring world, a Serpentine and stubborne nature, distrustfull feare, neither the least nor last enemy of mankind, which though our eyes behold, yet with such amazement (because crossing carnall reason) that from hence ariseth eyther a slavish feare, whereby (when we see the number and the happinesse of the wicked) we (like cowardly Israelites) are ready to flie, and plead their measure, for our feare: who is able to stand before the sons of Anak?

Or, if not feare, so that (as we can) we weakly resist, yet are we foyled with indignation and enuie, fretting our selues because of the vngodly and being malicious against the euill doers, vers. 1.

Or (which is worst of all) hereby we are so stupified

fied that (sayth for a while seeming not to haue any being) impious and prophane Atheisme stealing on vs, maketh this question, whether there bee a God ? or whether blinde chance and fatall necessity and fortune doe not hand ouer head moderate all things heere below. So that at some time or other it is hard euen for a beleeuer not to be an Infidell (at least in conceit) looking carnally to haue God at a bent : and if hee come not at a call, how easie to cast him off ? and to betake vs to our owne (no lesse idolatrous then ridiculous shifts) like the Chinois, whipping their gods when they answer not.

Whereas (as the Prophet heere exhorteth) his holy ones wait long, and seeke him ; and not onely in their sinking, but from the bottome of the deepes, call vpon him, and though hee kill them, still put their trust in him.

To which purpose in this text is sayd : Trust thou in the Lord &c.

It is not my purpose to spend any time in speaking concerning the authour of this sacred hymne, who (as it appeareth by the argument of it) was Dauid the King: neyther will I insist vpon that excellent order Alphabetically heere vsed, for the auoyding of tedious proximity according to the number of the Hebrew letters.

The Hebrewes in their songs (as it might be shewed) did follow the method Alphabetical, as some thinke, heereby to helpe the memory.

*Others, as *Isab.* tell vs, there is no certayne reason of this versifying. *Apparet vulgatam carminis rationem fuisse.* It appears to be an ancient and vulgar custome.

Others as *Hierom.* auerre, that they were written in Saphick verses, to which purpose hee alleadgeth *Origen* and *Philo.*

Others suppose this order was vsed not onely to help the memory, but also to note the worthinesse of the matter.

matter. And this last opinion may we in this place first of all incline vnto: this Psalm being, *Alphabetum, quoddam pjs omnibus discendum vt nouerint ubi sita sit felicitas & beatitudo, as Patet, elsewhere.*

Heere the care of the holy Ghost is especially to be noted, for mans saluation, not onely to make the way most plaine for vnderstanding, but also the Scriptures as familiar as our *A. B. C.* for our best conseruing and retayning in our memory. So that this Psalm is like Habakuks vision, he that runneth may read a lecture of comfort in euery letter, and may moreouer well remember what he readeth.

But what should I stay on that of *S. Hieron.* in his epistle to *Paulus Vrbicu*, diuiding the whole Alphabet into seuen connexions; interpreteth the two and twenty letters of the Crosse-row. *Alph, doctrina. Beth, domus. Gmel, sapientia &c.* What seeke we further? Heer is true wisdom to be found.

Nay, not onely methodicall but musicall, not onely for information, but also for consolation; wherefore in the words of a Prophet, Comfort ye, comfort ye, my people, and, o yee people be ye comforted,

In this consolatory cordiall of comfort, then (forso wec may well call this diuine dittie one of the sweete songs of Sion) we may obserue

- | | | |
|-------------|---|----------------------|
| foure parts | { | 1. a proposition. |
| | | 2. a confirmation. |
| | | 3. an amplification. |
| | | 4. a conclusion. |

The Prophet Dauid continually exercised with the crosse, and tossed with trouble, most daintely fortifieth the mindes of all Gods children against any wicked assaults, especiallie against the scandall of the crosse. Namelie, that no man from the outward affluence of all things, the concurrence of all outward blessings, all pompe, plentie, prosperitie to the hearts desire in the greatest

greatest measure whatsoeuer : beholding this (as the most doe) onely with the carnall eye of the body, bee so voyd of diuine iudgement to draw this argument, Because high among men, *ergo* high in the fauour of God.

Whereas Solomon telleth vs, time and chance faileth alike to all : and our Saviour, that God causeth the Sunne to shine on the iust and vniust. Such an argument then were absurd in Gods schoole, not grounded aright according to the rules of holy writ.

On the other side, because the Church of God represented in euery child of God, is like Noahs Arke on the waues of the world, tossed to and fro with contrary winds and waues, sometimes in Shiloh, sometimes in Keriah-iearim, sometimes amongst the Philistines, distressed, oppressed, destitute, not hauing like Noahs Doue where to rest the sole of his foot till hee land on Ararat the holy hill of heauen.

If any one therefore, looking only through the windowes of nature, should from carnall reason hence conclude, Because this man is in misery exposed to trouble and calamity, *ergo* despised and reiected of God.

This were as vncharitable as miserable, for the holy Ghost hath in this place, and in many more teacheth vs to conclude otherwise. For all that will liue godly in Christ Iesus must suffer persecution. To bee exercised with the crosse is a good argument of one of his followers, which by the crosse went vnto his crowne; for those that suffer with him, nay for him, shall also reigne with him (marke this argument) if none but such, what shall become of the iolly jinglers of the time.

Solomon hath taught vs to conclude of them and their happinesse to bee only the cracking of thornes vnder the pot, only a blast.

But Dauid the father because more acquainted with

the crosse, therefore is much more copious in this case, as (not to instance more among many) is largely for information and consolation set downe in this Psalme particularly, they shall be cut downe like the grasse, and wither, verse 2. they shall be cut off, verse 9. yet a little while, and the wicked shall not be, verse 10. the Lord shall laugh at him, his day is coming, verse 13. their sword shall enter into their owne heart, verse 15. they shall perish and be as the fat of Lambes, into smoke they shall consume away, verse 20.

Yet all this while the wicked is in great power and spreading himselfe like a Bay tree, verse 35.

And particularly touching the godly for consolation, Thou shalt dwell in the land and be fed, verse 3. hee shall give thee as he desires of thy heart, verse 4. hee shall bring it to passe, verse 5. he shall bring forth thy righteousness as the light, and thy iudgement as the noone-day, verse 6. thou shalt inherit the earth, verse 11. in the day of famine they shall be satisfied, verse 19. the Lord vpholdeth him with his hand, verse 24. hee shall helpe them and deliuer them from the wicked, verse 40. marke the perfect man and behold the vp-right, for the end of that is peace, verse 37.

Yet notwithstanding all this, the iust and vp-right man is in many troubles, so that this which Dauid here affirmeth of the state of either in the iudgement of flesh and blood is a mere Paradox, and in naturall reason incomprehensible, but those things which are impossible with men, are possible with God, and spirituall things are spirituallly discerned, wherefore

Trust in the Lord, what hee dooing good, so dwell in the land, and verily thou shalt be fed.

In this Text we are to obserue

1 a precept, trust in the Lord.
2 a promise, to dwell in the land and be fed.

Touching

[Touching the precept it hath reference

§ 1 to God.

§ 2 to man.

1 To God : trust thou in the Lord ; for matter of piety,

2 To man : and be doing good : for matter of charity.

Faith and good workes are inseparably vniued, as the soule and the body (yet in their order) first faith, for, trust in the Lord : secondly good works : be doing good : whom God hath then thus ioyned together, let no man put asunder. Now as when man and wife like faithfull yoke-fellowes, and like the words of my Text walke orderly together *aquis passibus*, a happy issue attendeth on their trauell : So if our faith be groundd on God in the first place, and from hence we be enabled in the second place to doe good, then a long Catalogue of many glorious blessings waiteth on vs to crowne vs, and those

are either	{	externall,	{ to dwell in the land.
			{ to be fed.
		internall,	{ to haue the desires of his heart v. 4.
			{ to haue abundance of peace v. 11.
		eternall,	{ to dwell for euermore,
			{ verse 27. and 29.

Whence we see that those which haue the Lord for their master, haue the most profitable seruice in the world, to whom the promise of this life, and so respecting the body and the soule in the inchoation of grace, and that which is to come : and so respecting body and soule in the consummation of glory, most properly belongeth, for he saith, dwell in the land, thou shalt be fed ; a constant promise of him whose word is yea and amen :

Touching this Text then it may be sayd that it comprehendeth the Law and the Gospell, in which wee haue the first and second table : the summe of the Law and the Prophets, viz. to loue God aboue all : which we cannot doe if we trust not in him. To loue our neighbour as our selues, which we cannot doe neither, if we be not doing good. So that the grace of God (like the Sunne in his glory) appeareth in our Text to teach vs to deny all vngodlinesse, &c

to liue religiously, by trusting in the Lord : righteously, by doing good to our selues and others : and soberly, by waiting on the Lord, dwelling in the land and being fed.

In the words what obscurity ? onely the last, dwell in the land and thou shalt be fed, challenge at my hands a further interpretation ; our letter not so well bearing, and therefore not so neerely answering the originall : of which when I come vnto the promise.

1 For the precept, as touching our faith ; trust thou in the Lord. Hauing then thus farre acquainted you with the scope of the holy Ghost, at large ; that the children of God when they see themselves in great misery, and the wicked flourishing as a greene Bay tree, ought not to bee amazed at this, nor to fret hereat, or be filled with indignation, or because they are like a fat Oxe fatted for the day of slaughter, wher as the children of God must bee exercised with many afflictions ; lest with the world they should be condemned. 2 That their light afflictions which are but temporall, may be crowned with glory which is eternall. And for this cause to trust in the Lord, whence I obserue, that in all troubles and trials whatsoever, and at all times we ought confidently to trust in the Lord.

Doctr.

Illustr.

1 The place is a confirmation of this truth, as it is vsed here by way of precept, trust thou in Iehouah.

To this purpose is that of Dauid, in God is my saluation and my glory, the rock of my strength and my refuge is in God.

Trust in him at all times yee people, poure out your hearts before him : God is a refuge for vs. In which the Prophet not only biddeth and exhorteth vs to trust in him, but moreouer addeth a reason drawne from the profitable effect of such confidence ; because he is a refuge to helpe vs and deliuer vs.

Pro. 3. 5.

To this place is that of Solomon, trust in the Lord with all thy heart : and leane not to thine owne vnderstanding.

2 This hath bene the practise of the children of God in all troubles, and in all times, as is proued from the example of that godly and faithfull King, who when the Moabites

Moabites and Ammonites came against him, to battell, after he had prayed vnto the Lord for helpe and deliuerance, as the people went forth into the wildernesse of Tekoa, Iehosaphat stood and said: Heare me O Iudah and yee inhabitants of Ierusalem, trust in the Lord your God, so shall yee be established; beleue his Prophets so shall yee prosper. An example we haue in good Iacob, who trusting in the Lord was not afraid to returne to his owne Country, notwithstanding the malice which his brother Esau had conceived against him, because hee beleueed that God who Gen. 31. 3. commanded him to goe would also defend him.

The like might I say concerning the rest of the Patriarchs, Noah, Abraham, Lot, Maac, Ioseph, Dauid, Daniel, together with the sacred quire of reuerend antiquity summoned by the Author to the Hebrewes, who through faith subdued Kingdomes, wrought righteousness, obtained the promise, stopped the mouth of Lions, quenched the violence of the fire, escaped the edge of the sword, waxed valiant in battell, and turned to flight the armies of Aliants, Heb. 11. 33.

By euidence whereof we see that if we trust in God and cast our care on him, he is such a father of mercies and God of all comfort that he will also care for vs.

For which cause our Sauour said to his disciples, let not your hearts be troubled, you beleue in God; beleue also in me; &c. A little faith then euen as small as a graine of Mustard seed, is able to make vs lift vp our heads in the midst of all troubles, and to remoue euen Mountaines of distrusts out of our soules. Ioh. 14. 1.

Therefore in the description of the spirituall armour faith is compared to a buckler or shield: which guardeth especially the head and heart; that is (as it may be construed) the vnderstanding and will, *ut non turbetur intellectus, non formidet affectus*, *Dier. com. 1. in fest. Phil. Iacob.* that we be not troubled in our vnderstanding, nor made feartull in our affection. By faith the children of God haue beene more bold then Lions, and enabled to doe euen all things.

When Taxaris saw his Countriman Anacharis in Athens

Lucianus in
scythia.

thens, he said vnto him, I will at once shew thee all the wonders of Greece, *visse Solone vidisti omnia*; in seeing Solon thou seest all, even Athens it selfe, and all the glory of the Greeks. In like manner I may tell a true Christian: hast thou faith and assured trust in the Lord? thou hast more then all the wonders of Greece; vpon the point, all the wonderfull gifts of grace: for faith is a mother vertue from whence all other spring, and without which our best actions are but *splendida peccata*, shining sinnes, Rom. 14. 24. most necessary then that we trust in the Lord.

And not without great reason.

I Reason.

Hab. 2. 4.

1 Because if we trust not in the Lord as touching grace we are dead: as long as we liue we breath and labour for life euen in death: faith is the life of grace, the death of all sinne: hence it is said, the iust man liueth by his faith, and liuing hereby his soule trusteth in the Lord, hee looketh cheerfully to God, hauing the spirit of boldnesse, inso- much that we may say of him, *Si fractus illabatur orbis im- pavidum ferient ruinae*, if the mountaines should be remo- ued and cast headlong into the Sea, still hee standeth his ground: yea, *Terra fremat, regna alia crepent, ruat arcus & ortus*; *Si modo firma fides, nulla ruina nocet*. If that all the world should crack in peeces, neuertheless he standeth fast and firme, grounded on the rock fixed like the Mount Sion, not to be remoued at any time by any meanes; for he trusteth in the Lord, and vnder the shadow of his wings is the righteous mans refuge till the tyrannie of Sa- tan, sinne, death and hell be ouerpast: for he hath (if I may so say) the life blood of the soule, true faith in the Lord, and relieth on his promises and therefore cannot miscarrie.

Psal. 129.

Psal. 57.

Whereas on the other side, a faithlesse man and distrust- full in all troubles; whatsoeuer, is ready not onely to sincke vnder his burden, but also to giue vp the ghost. It is with them as it was with Nabal, a distrustfull person hath a head like Nabal, a heart like Nabal, when he heareth of any trou- bles and crosses not to be vndergone, but which hee hath escaped ignorantly. His heart presently dieth within him, and he becommeth as a stone.

2 Sam. 25. 37.

Physicians

Physicians tell vs, that in mans body the arteres running along the veines, do beat vpon them, and stir vp the blood, lest congeling, it should waxe cold; so in the soule of the godly, true sayth brather in time of all distresse, and keepe it aliue in the wicked, as in Nabal it moueth not, and therefore in necessity either they die with griefe, as he did, or with Achitophel hang themselves, or with Saul run in distresse to the witch of Endor, to hell for helpe, whereas the children of God wait vpon him for deliuerance with patience and with confidence trust in the Lord.

Because sayth it is the only meanes whereby we apprehend *a Reason.* all the promises of God, and apply them to our comfort in time of need: hence it is that the Apostle S. Paul (or els who) to the Hebrewes, sayth, Without sayth it is impossible to please God. For hee that cometh to God, must beleeue, that he is, and that he is a rewarder (or as our purpose is, a deliuerer) of them that diligently seeke him. *Heb. 11.6.*

So then without faith, no apprehension of God as he is: without apprehension, no deliuerance.

Faith then is the meanes: and God vsually shapeth the end according to the meanes. Naaman had neuer bene cleansed of his leprosie, if he had not bene washed in Iordane. God is not tied to meanes, but men are, which wee both may and must vse, if we expect or desire the issue. God could saue vs without the preaching of his word, but he will not: Hee hath ordaynt no meanes so effectuell to beget sayth as this; and therefore we must haue a constant dependence thereon.

God could raise vp children to Abraham from the stones: he could of Diuels and reprobates make Saints and Angels, but he will not: it is one thing what hee can doe, another what he will doe. And therefore monstrous absurdities might be concluded, if that we should dispure from his power to his will.

It is well taken that the father of the Prodigall would neither fetch the robe nor suffer his son to fetch it neither, but commanded his seruants to bring it forth and put it on: and why? If not to bring meanes into credit, for which cause

the Gospell aboundeth with examples; in all those miraculous deliuerances wrought by our Sanior ascribing them still to sayth.

Hence when Peter began to sincke, hee attributeth it to his infidelity and distrust, in that he sayd, O thou of little sayth: wherefore didst thou doubt? As if hee had sayd, if thou hadst trusted in me, thou couldst not haue miscarried.

Mat. 14. 31.

And in another place it is sayd, he could doe no works there, because of their vnbeleete, saue that he laid his hands vpon a few sick. On the other side, in many miracles, we finde the truth of this point confirmed.

Mat. 15. 28.

When the distressed woman of Canaan whose daughter was miserably vexed with a Diuell cried vnto him for help, saying, Haue mercy on me, O Lord, thou sonne of Dauid, &c. whom for importunities sake, the Disciples besought to send her away: he answered, I am not sent but to the lost sheepe of the house of Israel.

Then came the woman and worshipped, saying; Lord helpe me; to whom hee replied, It is not meete to take the childrens bread, and to cast it to the dogges. And she sayd, truth Lord; yet the dogs eate the crummes which fall from their masters table. (Hence the deliuerance) O woman, great is thy faith: be it vnto thee as thou wilt, and her daughter was made whole.

Mark 1. 40.

So likewise the Leper that came vnto him, beseeching him and kneeling downe vnto him; said, If thou wilt thou canst make me whole, (behold his faith and see deliuerance) Iesus moued with compassion, put forth his hand and touched him; and said, I will, be thou whole, and hee was cleansed.

Mark. 2. 4. 5.

Againe, in him which was sick of the palsie, we see the same thing, when they could not come nigh vnto him for the presse, they vncouered the rooofe where he was, and let downe the bed where the sick of the palsie lay. When Iesus saw their faith, he said vnto the sick of the palsie, sonne thy sinnes be forgiven thee.

So the woman with the bloody issue, hauing beene troubled twelue yceres, and spent all on Physitians, and become

become much worse; when she had but touched his garment (for note her faith, she had said, if I touch but his clothes I shall be whole) the fountaine of her blood was dried vp, and she was healed of that plague. And all this is ascribed to her faith, daughter thy faith hath made thee whole, goe in peace. *Mark. 5. 25.*

The like is to be instanced in the deliuerance vouchsafed vnto Iairus in his daughter, when the people told him she was dead, why troublest thou the master? Iesus said vnto the Ruler of the Synagogue, be not afraid, onely belecue: and he raised her. *Mark. 5. 26.*

So in the miracle wrought vpon the mans sonne which was dumbe, the deliuerance is ascribed to faith, in that our Sauour said all things are possible, if thou canst beleue. And the father of the child cryed with teares, I beleue, Lord helpe my vnbeleefe, and then and thus hee cured him. *Mark. 9. 24.*

Plaine for this purpose is that of blind Bartimeus the sonne Timeus also, who hearing that Iesus passed by, cried out, Iesus thou sonne of David haue mercy on me. What wouldest thou, said Christ? Lord that I might receiue my sight; to whom he answered, goe thy way, thy faith hath made thee whole. *Mark. 10. 46.*

So the Leper which was cleansed, goe thy way, thy faith hath made thee whole. *Luk. 17. 19.*

Soto the woman which brake an Alabaſter box of ointment, and stood at his feet weeping, and washing them with her teares, and wiping them with her haire, and kissing them, and anointing them, and being a sinner; to whom Christ said, thy sinnes, which are many, are forgiven, but whence this vnſpeakable mercy? hence, thy faith hath ſaued thee, goe in peace. *Luk. 7. 30.*

Whence if not from hence also was that miraculous raising of the Centurions ſeruant as it were from death? euen from his faith: he had built a Synagogue: he ſaid in all humility, Lord trouble not thy ſelfe, for I am not worthy that thou ſhouldeſt enter vnder my rooſe, neither thought I my ſelfe worthy to come vnto thee; onely ſay the word *Luk. 7. 9.*

and my seruant shall be healed. Whereupon our Sauour, verily I say vnto you, I haue not found so great faith, no nor in Israel, and so he cured her.

But why waded I so farre into the Sanctuary for testimonies to proue this? when as among so many it is hard not to be infinite. In a word our Sauour most diuinely, not only by example, but positively by precept confirmeth and concludeth this point: When his disciples marvelled that the tree which he cursed was withered away, hee said to them, haue faith in God, for I say vnto you, whosoever shall say vnto this mountaine, be thou remoued, and bee thou cast into the sea, and shall beleue that those things which he saith shall come to passe, shall haue whatsoeuer he saith. And whatsoeuer ye shall desire when yee pray, beleue ye shall receiue them and ye shall haue them.

Mat. 18. 23. 24.

Thus then seeing so much is attributed to faith as you haue heard, if we would be deliuered, we must trust in the Lord, and that for this reason drawne from the profitable end which followeth, namely, to bee deliuered: on the contray, the meanes neglected, no maruell if the end be not obtained.

Reason: 3.

Because this is the commandement of God, namely, that we trust in him here positively, imperatiuely, trust thou in Iehouah: this is pointed out with the finger of God vnto vs in the first commandement. Thou shalt haue no other Gods but me, wherein we are commanded to worship God and him alone, which worship standeth on these

four pillars,
 1. a loving God about all.
 2. a fearing God about all.
 3. praying to God, and none but him.
 4. in acknowledging God to be the guider of all things, and therefore to trust in him.
 which, though the last, is not the least in the affirmative part of this precept.

It is commanded oftentimes in other places of the Scripture, as in Proverb. 3. 5. *fiduciam habes in Iehoua* or *truste in Iehoua*. in Psal. 4. 5. offer the sacrifice of righteoufnesse, and

and put your trust in the Lord, in the 9. verse also of the 37. Psalm, *Deuolve super Iehouam uiam tuam, & confide in eo*, commit thy way &c. in Psal. 62. 8. trust in him at all times, ye people poure out your hearts before him; God is a refuge for vs. (this is worthy to be noted with no lesse then Selah) in Ilay 16. 4. trust ye in the Lord for euer: for in the Lord Iehovah is everlasting strength.

This then is the diuine voice of God, *dixit Dominus*, which himselfe hath said (*au' n' i' pa*) and as hee hath spoke by the mouth of his holy Prophets since the world began, which command implies obedience.

The Rechabites are commended by the Prophet Ieremias for that they obeyed the commandment of Ionadab the sonne of Rechab, in abstayning from wine all their dayes, and in dwelling in tents; for which obedience the Lord promised that Ionadab the sonne of Rechab should not want a man to stand before him for euer. Iere: 35. 8.

I inferre from the Rechabites, if wee faithfully trust in the Lord, as not Ionadab a mortall man, but the high and most mighty Iehouah hath commanded vs, we shall stand before him for euer, we shall dwell in the land and beeed in faith foreuermore.

Because of the infinite profit which acroweth to those that trust in the Lord: so testifieth Solomon, for it is a pleasant thing if thou keepe them within thee, they shall be fitted in thy lips, that thy trust may be in the Lord &c. Reason. 4.
Pro. 22. 13. 19.
Again, he that trusteth in the Lord shall be made fat, that is, he shall be enriched with all the blessings of God. Prou. 28. 25.

So we see that those which trusted in the Lord haue alwaies prospered and obtained victory of their enemies; hitherto is that memorable victory of the people of Iudah ouer the Israelites to be referred, when God deliuered them into their hand, and they slew of Israel five hundred thousand chosen men. And the reason is there rendred, because the men of Israel had forsaken the Lord and trusted rather in the calves of Ieroboam the sonne of Nebat, which caused Israel to sinne: whereas the people of Iudah kept the charge of the Lord their God, and did trust in him.

Hitherto is that notable victory of Asa to bee referred, in these words Hanani the Seer challengeth Asa the King Iudah hauing made a league with Benhadad King of Syria. Because thou hast relied on Benhadad King of Syria, and not relied on the Lord thy God : therefore is the host of the King of Syria escaped thy hand.

Vers. 1. Were not the Ethiopians and the Lubims a huge host, with very many charrers and horsemen? yet because thou didst rely on the Lord, he deliuered them into thy hand.

And yet behold a greater profit, for confidence in God bringeth tranquility, and security, and peace of conscience, as is shewed in the example of Dauid, I layd me downe and slept, I awaked, for the Lord sustained me. I will not be afraid for ten thousands of people that haue set themselves against me round about.

Psal. 124. In a word, confidence in God *omnigenam benedictionem homini prestat*, procureth all manner of blessings. A plaine and comfortable prooue is that of the holy Prophet, in these words, Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

Ier. 17. 8. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the riuer, and shall not see when heat commeth, but her leafe shall be greene, and shall not be carefull in the yeere of drought, neither shall cease from yeelding fruit.

Psal. 31. 7. So Dauid : for the King trusteth in the Lord ; therefore through the mercy of the most high he shall not be moued.

Psal. 125. 1. 2. Again, they that trust in the Lord shall be as the mount Sion, which cannot be mooued for euer.

This was the promise which the Lord made vnto Ebed-melech the Ethiopian that when he accomplished his word in bringing euill vpon the city, that he should be deliuered and not be giuen into the hand of the men of whom hee was afraid : for I will surely deliuer thee, thou shalt not fall by the sword, but thy life shall be a prey vnto thee.

Ier. 39. 17. 18. And why all this mercy? Because thou hast put thy trust in me, sayth the Lord. In respect of the great profit and the exceeding great reward that followeth our confidence.

Good

Good reason that we trust in the Lord:

Because of the providence of Iehouah whereby hee defendeth and preferueth those that trust in him. Hence, saith *Reason 5.*
 Dauid, I will lay mee downe in peace and sleepe, for thou *Psal. 4. 8.*
 Lord only makest me dwell in safety. Thou by thy providence preferuest me. Hence is that of Esay; Trust in the *Isay. 26. 4.*
 Lord for euer; for in the Lord Iehouah is euermlasting strength. Hence is that of our Sauour; Take no thought for your life, what you shall eat or drinke, or what you shall put on. Behold the fowles of the ayre, for they sow not, *Mat. 6. 26. 28.*
 nor reape, nor gather into barnes; yet your heavenly Father feedeth them. Are yee not much better then they? Consider the Lillies of the field how they grow, they toile not, neither spin, yet Salomon in his glory was not clothed like one of these. Wherefore if God so cloath the grasse of the field, which to day is, and to morrow is cast into the ouen, shall hee not much more cloth you, o yee of little fayth? After these things the Gentiles seeke: as if hee had sayd, you that know God and his providence ought not to be like the Gentiles, which because they know not God, therefore trust not in God.

If he so well provide for the Rauens when they call vpon him, how much more shall hee provide for his children that put their trust in him.

Some Philosphers thought it too great a labor for God to gouerne the whole world: and other on the contrarie too bale. But diuines answer them both in one word; *Deus nunc laborat in maximis neque fastidit in minimis. Amb. in Hexam lib. 5. cap. 2.* Indeed the Poet sayd, *Apud Ambros. de offic. 1. 6. 13.*

Non vacat exiguis rebus adesse Ioui.

But the Scripture otherwise, that the very haire of our head are numbred, and that not so much as a sparrow *Mat. 10. 30.*
 which is sold for a farthing can fall on the ground, without our heavenly fathers providence.

Disponit membra culicis & pulicis, as Augustine. For besides *In Psal. 148.*
 his generall providence which is seene in the gouernment *Calvin. Instit. lib. 1. 6. 16.*
 of the whole vniuerse, he hath a speciall also mode rating
 euery singular action and accident. Who dwelling on

*Aquin. 1. part.
quest. 22. art. 2.
& Colet. ibid.
Heb. 1. 3.
Wild. 8. 1.*

high, beholdeth vs as Emmots vpon the mole hills of the earth, in whom we liue and moue and haue our being.

For it is written, he supporteth all things by his mighty word. He reacheth from one end to another, and ordereth all things sweetly.

*Lipfius Constant.
lib. 1. Cap. 14.*

Omnia non solum permittit à Deo, sed etiam immittit, as one saith: so that nothing falleth our by blinde humane chance but by diuine choise.

The Lord doeth not onely suffer and see what is done heere below, but also disposeth of euery particular euent to the glory of his name, and good of his children. He beheld Dauid in his trouble, Daniel in his dungeon, Peter in his prison, and ordered their short affliction to their endlesse consolation.

Pfal. 121. 4.

Isay. 49. 16.

In that then though he dwelleth on high hee humbleth himselfe to behold the things below. In that he keepeth Israel, which doth neither slumber nor sleepe.

Pfal. 31. 9.

In that he graueth his children on the palmes of his hands.

Confess. 1. 3. c. 11.

In that he heareth the very grones of his children in their closets, and maketh their beds in their sicknesse, *Pfal. 41. 3.*

In that (as Augulline sweetly) hee taketh care for all his children as if all were but one; and for euery particular as if one were all. Because of this diuine and most blessed prouidence, Trust in the Lord.

Vnto these we might further adde many more forcible reasons, grounded on the person, in my text; as namely, sixthly, from the power; seuenthly, from the mercy; eighthly, from the loue; ninthly, from the wisdom; tenthly, from the goodnesse; adde also the truth of Iehouah; and looke how many meditations you may conceiue concerning God, so many reasons you haue to Trust in the Lord.

Whatsoever he is, he is it to vs, and for vs; because hee is the Lord Iehouah, our God; wherefore let vs trust in the Lord.

Thus farre of the Doctrine and the Illustration thereof, by Scripture and by reason.

Pro.

Proceed wee now to the vse of this Doctrine, which is diuerse.

It serueth first for our information, we ought alwayes to trust in Iehouah. Our Sauour so enformeth and comforteth his disciples, Let not your hearts be troubled; yee beleue in the father, beleue also in me; in whatsoeuer dangers of soule or of body, of life or of death ye may bee, yet be not discouraged, but trust in the Lord. Iff. I:
Iohn. 14. 1.

Dolosum & eruminosum est cor hominis, as the heart of man is aboue all things deceitfull, so is it distrustfull. For as S. Basil to this purpose speaketh, we are of one condition in prosperity, but of another in aduersitie; as it is most plainly exemplified vnto vs in that example of Peter in Marth. In P(al). 44.
26. 33. 69.

Fortune (saith *Seneca*) freeth many from punishment, Epist. 61. & 79. but none from feare; many and manifold dangers like waues comming fast one on the backe of another, one grieve calling on another, as the clouds burst forth with raine.

Many and fearfull are those dangers whereunto the life of man is liable; yet if God be for vs, what shall be against vs? if our trust be grounded on the Lord, if our confidence be sure, we need not feare though the earth be removed, and though the mountaines be cast into the midst of the Sea, though the waters thereof roare and be troubled, though the mountaines shake with the swelling thereof, though the world be lifted off the hinges, and all things be turned vpside downe, though all things goe the cleane contrary way; in a word though the Sunne be turned into darknesse, and the Moone into blood, though the pillars of the earth and the powers of heauen be shaken, yea, though the frame of the world, like the temple of Dagon, fall ratling vpon our heads, yet we will not feare, for as David saith, Psal. 18. 2. The Lord is my rocke, and my fortresse, and my deliuerer: my God, my strength, in whom I will trust: my buckler and the horne of my saluation, and my high tower. Psal. 46. 2. 3. 4.

God is our Captaine, therefore like Souldiers wee will rely

rely vpon his warinesse and watchfulnesse.

God is our Shepheard, therefore like sheepe wee shall sleepe in peace vnder his staffe.

God is our Pilot, therefore like passengers sayling in great waters we shall be without feare vnder the protection of his care and experience.

God is our King, therefore like subiects we will feare no inuasion of enemies, no want of prouision vnder his so well-ordered gouernment.

1 Sam 15. 45.

In Pelopida.

God is our father, therefore like to his children we will feare no ill vnder his armes. O trust in the Lord, for he is the Lord of hosts. Antigonus King of Syria (as Plutarch speaketh) being ready to giue battell by sea hard by the isle Andros, answered one of his men, who told him that his enemies had more ships then he, For how many men reckonest thou me? indeed the dignity of the General is much to be esteemed when it is sorted with prowesse and experience. But where is there prowesse, where experience, if it be not in the Lord? Therefore Iob excellently saith, hee is wise in heart, and mighty in strength. Who hath hardened himselfe against him and hath prospered? Iob. 9. 4.

Surely saith Dauid Psal. 3. 8. Saluation belongeth vnto the Lord. And the Prophet Esay saith, Esay 43. 11, I, euen I, am he, and besides me there is no Saviour. For as none can deliuer out of his hand, so none can deliuer as he can. To the righteous he is a shield, Psalme 5. 12. To the weak strength, Psalme 22. 12. To the oppressed a refuge, Psalme 9. 9. To the persecuted a fortress, Psalme 91. 2. 9. To the sun-burnt with afflictions he is a shadow. To those that are exiled for righteousness sake, hee is a well furnished habitation. To the thirsty he is a well of water, as to Sampson; To the pursued he is a wall of defence, as to the Israelites. To the hungry hee is the bread of life. To the faint he is a bed of downe. To the miserable he is a deliverer, neither are his deliueries palliatie cures, easing (as cold water in a feuer) onely for the present, but all together, not anodins to take away for some few howres the sence of our paine, not the paine it selfe, but they are saluation, and

as it were resurrections from the dead. Euen as Daniel saith, Dan. 6. 17.
 he deliuereth and rescueth, and hee worketh signes and
 wonders in heauen and earth.

So he deliuered Israel out of Egypt.

So he deliuered David from Saul.

So he deliuered Hezekias and Iehosaphat from their e-
 nemies.

So hee deliuered Shadrach, Meshach, and Abednego
 from the furnace.

So he deliuered Daniel from the Den.

So his people out of the Dungeon in Babylon:
 and such hath euer been his deliuerance; O how easie is it to
 be infinite in this matter? how well might wee loose our
 selues in the wood, rather the world of these wonders.

Such lastly, was his deliuerance of the Church in Eng-
 land from the tyranny of the bloody Byshop of Rome,
 from the Spanish inuasion 88. from that mercilesse and
 matchlesse treason, both for fact and faction, the gunpow-
 der treason, Nouemb. 5. 1605.

O then being compassed about with deliuerances, such
 deliuerances of such a Lord, such a Saniour, such a Re-
 deemer. Let vs trust in our Lord God:

Let me now say to you all (to conclude this vse) as Da-
 uid to his people, Let Israel, yea, let vs all trust in the Lord,
 for with the Lord there is mercy, and with our God is
 plenteous redemption. With him is force and a strength
 to redeeme Israel out of all her troubles, he may doe it, hee
 can doe it, he will doe it; search and looke through all ge-
 nerations of men which haue beene since the World be-
 gan, and you shall not finde one forsaken that put his
 trust in the Lord; therefore from hence forth and for e-
 uer let vs trust in the Lord.

Thus farre of the first vse for our information, a second *vs. 2.*
 followeth for reproofe and terror. For terror, for it is writ-
 ten, Thus saith the Lord, Cursed be euery man that trusteth Ier. 17. 5.
 in men, and maketh flesh his arme, for reproofe then of all
 those which trust not in the Lord, but in other, both tran-
 sitory and transient meanes; such there are, for,

D

Some

Job. 31. 24.

Pro. 11. 4.

Some put their trust in vncertaine riches, and say to the wedge of gold, thou art my confidence; but these intol-
rably offend, and grossly deceiue themselues, for riches a-
uaile not in the day of wrath. The hoarders vp of siluer
and gold come to nought, and goe downe to hell as it is in
Baruch 3. 17. O foole, this night will they fetch away
thy soule from thee: where is now thy god? thy gold? and
thy trust? yet this cankered gold is the worldlings god,
nothing more ordinary then to trust in vncertaine riches:
for the rich mans wealth is his strong City, saith Solo-
mon. Now where will a man account himsele safe, but in
his fort?

He sees Mammon to be a great Lord of great command;
he sees he can doe much, and heares him say he can doe as
much more, yea all things, and now no maruayle that hee
trusteth in him.

Mammon is so proud a boaster that his clients must needs
be confident in him; what doth not he brag to doe? Siluer
answers to all, sayth Solomon. This wee grant, yet wee
would be loth it cou'd command truth, iustice, iudgement;
yet he sayth he can procure all, conquer all, pacifie all. He
sayes he can procure all secular offices, titles and dignities,
yea, (in some sacrilegious wretches, Simonaicall parrons)
the promotions of the Church, ye remember the old song
of the Pope, *Clauis, altaria, Christum*. Simon Magus the
grandfather of these, made full reckoning to haue bought
the holy Ghost for mony.

He sayes he can pacifie all: a gift pacifieth wrath. (Let
them in place of iustice looke to it, whom it may concern)
he can bribe off sinnes, and peruert iudgement. He sayes he
can overcome all, for so he singeth in the Poet, ἀρπυγῆς
λαγχύειν μάχῃ καὶ παντὶ ἔσθλῳ. Fight with Launces of sil-
uer and thine shall bee the victory. With this weapon hee
thought to foyle the sonne of God. All these will I giue
thee, briefly according to the French and Greeke pro-
uerbe, τὰ ἀργυρῶν ὑπακούουσιν παντὶ, all things obey the Lord
Mammon, this is a great Lord, if this be true, he saith the
worldling beleeueth and trusteth.

But

But let me tell you in a word what gold can doe.

He can both open and then barre the gates of hell to the vnconscionable soule, and helpe his followers to damnation, this he can doe, and this is all.

As for other things, though the foolish siluer Smiths of the time shout out, great is Mammon of the worldlings, yet weigh his power in the ballance of iudgement, and you will conclude of him (as Paracelsus of the Deuill) that he is a base and beggarly spirit.

For tell me I beseech you what hee can doe? Can hee make a man honest? can he make him wise? can hee make him healthfull? can he giue to liues more merrily, to feed more heartily, to sleepe more quietly? yea, rather will hee not procure the contrary, make dishonest, foolish, sick, and vnquiet.

Can he buy off the gout, cares, death? much lesse the paines of hell? Goe to now yee worldlings, God meanes to punish thee with death, now try what thy bags can doe? see if thou canst bribe God with a gift, will the Lord bee pleased with thousands of Rams? or with ten thousand riuers of oyle? See if thou canst bribe death the Serpent of God; he lookes thee sternly in the face, and tels thee with Ehud his message is from God, and sheatheth his sword in thy bowels. yet

See if thou canst bribe the Bayliffe of death, thy disease, he will tell thee as Laban, this is proceeded of God; I can therefore say to thee nor good nor euill. In a word, disease will summon thee to death, death will arrest thee to the iudgement seat of God, God will passe his doome; and in all these, true is that of Solomon. Riches auail not in the day of wrath.

Those therefore which make their wealth riuals with God shall be burned in the fire of his ieaousie; they that leane on them trust to a reed which will not only breake, but also runne into their hands; for he that trusteth in riches shall fall.

Some put their trust in their owne worth and holinesse, as the Pharisee, who thanked God that he was not like Luk. 18.

Pro. 28.1. other men, for which he receiued no thanks of God; for he that trusteth in his owne heart is a foole, his trust with himselfe will suddenly decay.

2.Sam.16. Some put their trust in their politrick counsell, as Achitophell, of whom it was said, his counsell was reputed as an oracle of God. But the Lord, saith Iob, catcheth the wife in their owne craftinesse, and the counsell, of the wicked is made fool sh.

Iob. 5. 13. Some put their trust in their strength (as Goliath did) in their sword and shield, but cursed is he that maketh flesh his arme.

Psal. 33. 17. Some put their trust in chariots, and some in horses, but a horse is a vaine thing to saue a man, neither shall he deliuer any by his great strength. *Mentium tibi equus quando promissit salutem*, if thy horse promise safety, he lieth vnto thee, saith Augustine.

Exo. 14. Proud Pharaoh that trusted to his horses and chariots, found them lyars indeed; for when in the strength of this conceit he had furnished himselfe with six hundred chariots, and was accompanied with all the Nobles, Captains, and souldiers, and so pursued the Israelites to the Red Sea: there their chariots and horses failed them in which they trusted, as hauing done seruice enough to bring their riders into perdition.

Pro. 21. 31. What trust now may be put in a horse? The horse is prepared for battell: true, but the safety is of the Lord. Vaine is this trust, for with August. *mendax equus ad salutem*. Woe to them that goe downe into Egypt for helpe, and comfort themselues with chariots because they are many, and with horsemen because they are lusty and strong, but looke not to the holy One of Israel, nor seeke the Lord.

May 31. 1. Some put their trust in Princes, and the sonnes of men are their confidence, but Dauid biddeth vs not to put our trust in Princes, nor in any child of man, for his breath goeth forth, and he returneth againe to his earth, and then all his thoughts perish, Psal. 146. 3.

See in these words the first and last, highest and lowest of

of the sonnes of Adam, they may bee honorable because Princes, but borne sinfull the sonnes of men, borne weake, for there is no helpe in them; borne mortall, their breath departeth; borne corruptible, for they returne to earth; and lastly, their mortality is not onely in their flesh, for their thoughts also perish.

The order of these words is so set that every member is a reason or confirmation of that which went before. To this purpose that of *Chrysostome* is excellent, Trust not in Princes, either because they are men, or because helpelesse, or because mortall, or because corruptible in the frame of their bodies, in the cogitation of their hearts; or lastly, *Si dicendū est aliquid mirabile*, if a man may speake that which the world may iustly wonder at: trust not in Princes euen for this cause, because they are Princes, and in least safety themselves.

Tam ille timere cogitat quā timeri, was *Cyprian*'s iudgement of one in gouernment, he hath as great cause to feare as to be feared. I read in *Plutarch*, that after *Alexander* the great *In Alexand.* had published that he was sonne to *Iupiter Hammon*, yet when hee saw the humour running downe from his wounds was constrained to say, this is *aiua*, not *ioia*, the blood of man, not of God, and swelling the stench of his owne filth, asked his flatterers if the Gods yeeld such a sent:

Where is *Sapor* King of Persia, that tooke to himselfe *Marcelline. l. 17.* the proud title of King of Kings, brother to the Sunne and Moone, partaker of the Starres, like the proud Turke? Where is he? hath his pretended brother defended him? hath his pompe deliuered him from death?

The like might I say of Herod, and of all the Potentates of the earth, yea of the Pope himselfe, whose Canonists tell vs, that he is neyther God nor man: but we all know he is a man, and a man of sinne, farre vnable to deliuer so many thousands out of hell and his fayned purgatory, which can not deliuer himselfe from treason, death and destruction.

Vaine fooles, which laue God, and put their trust in men, since the lowest are vanity, the highest are vanity.

The lowest no lesse, the highest no more. Surely man, saith David, is altogether vanity.

Some put their trust in Diuels, as Saul when hee went to Endor, as all those doe which runne in all sickenesse and in all losses to wifards, buzzards, forcerers, witches, diuels, for helpe and knowledge. Cursed be all those that forsake the Lord, and runne to the Diuell for helpe.

Some put their trust in Angels and in Saints, imploring their ayde, and desiring their helpe. But Iob sayth, To which of the Saints wilt thou turn thee, meaning that none is able to helpe thee. These therefore erre grievously, and are giuen ouer to strong delusions, beleeuing a lie, in that they relie on the creature, and forsake the Creator, who is blessed for euer and euer.

Ysa 3.

Thus for reproofe. Lastly for obedience. You haue plainly now heard, that our helpe standeth not in Angels, Saints or men, but onely in the name of the Lord, which hath made the heauen and the earth. Angels, Saints, Diuels, Men, Horses, Chariots, Gold, Princes, not one or all these, nor any other externall meanes, can deliuer vs from any, euen the least iudgement which God shall lay vpon vs: therefore let vs not trust in them: let vs take heed we enquire not of them, nor relie vpon them. In whom then shall wee trust? In the Lord Iehouah, and in his power alone.

Psal. 30. 7.

Let vs sing that sweet strayne which the faithfull haue in the Prophet, *Hi currunt & illi equorum; nos vero nominis Dei Iehoua nostri recordabimur.* Let it bee the matter of our meditation in the day of trouble, & in all times of distresse, let vs say in faith and sure hope; Some trust in chariots and some in horses, but we will remember the name of the Lord our God. We will remember him and put our trust in him alone.

If we trust in the Lord, a blessing shall attend vs. It is promised in Ieremy 17. 7. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. But how shall he be blessed? It followeth in the Prophet, Hee shall bee as a tree planted by the waters, that spreadeth out her roots by the riuer whom the heat cannot hurt, whose leaues are alwaies

waies Greene : in a word, whatsoever he doeth, shall prosper. And loe, thus shall the man be blessed that feareth and trusteth in the Lord.

Let Alexander perswade himselfe to be the sonne of Iupiter Hamon till he see his bloud; let Sapor King of Persia write himselfe King of Kings, brother to the Sunne and Moone partner with the starres. Let the Canonistes of Rome make a new Canon to transfigure their Pope into a new nature, making him to be neyther God nor man, but somewhat betweene both (I thinke a monster.) Let Antiochus thinke to saile vpon the mountaynes. Let Senacherib thinke (like Xerxes host) to drie vp the riuers with the plant of his foot. Let Edom exalt himselfe like an Eagle, and build his nest among the starres, and in the clefts of the rocke, and say in the pride of his heart, who shall bring me downe to the ground? Let the couetous say to his gold, thou art my confidence, let the wicked vanish away in their mortall vanity: but let vs trust in the Lord Iehouah, the mighty God of Israel, so shall wee euer finde mercy in time of need: which the same God grant for his Sonnes sake, to whom with the holy Ghost be ascribed all power and glory for euer. *Amen.*

Text. And be doing good, &c.

From piety to pity is a iust consequence; the gradation of the Prophet is excellent from sure confidence to ready obedience, in which hee requireth that the inward and outward man may be both exercised. The former words strooke at the heart, Trust in the Lord, but these at the hand, at the outward conuersation, and bee doing good. The streames cannot chuse but be wholesome, if the fountayne be sweet. For euen as the Sunne cannot bee without life, the fire without heat, the body without a shadow, no more can sayth and good workes be separated; hence it is, that S. Iames challengeth an outward obedience, answerable to an inward confidence; Shew mee thy sayth by thy works, thou sayst thou beleeuest, shew it by tny doing good.

This

This beneficence which we owe to men by doing good, is not onely in this place glanced at, or barely repeated by the Prophet, but called for in many more places of the holy Scripture, as Heb. 13. To doe good forget not, and in many more places: and is exprelled in the variety of no lesse then foure epithites: 1. Doing good, 2. being rich in good workes, 3. ready to distribute, 4. willing to communicate, diuers words all to one sence; all is but beneficence, doing of good.

This ingeminating (lest any Atheist might quarrell at this waste) is not any way superfluous. The Scriptures redouble the same wordes without fault of Tautologie; a redoubling of the same sence in diuers words without idleness. *Per batoties incul. ata vima sunt, vera sunt, sana sunt plana sunt*, as an ancient well sayth. There is seruour in these repetitions, not loosenesse; God would haue our duty so plainly set downe, that hee that runneth may read it. As it was wont for this cause to be obserued, both in counsels and acclamations to Princes, how oft the same word was reiterated, that by the frequency they might iudge of the vehemency of affection. It were easie to instance in many of this kinde, as especially, Exod. 25. 35. Psa. 89. 30. Ioh. 1. 20. and in many more places.

This heape of words therefore shewes the vehement intention of his desire of good workes; whence I obserue, That it is not left arbitrary to vs, that wee may doe good if we will, but there is an important necessity of the performance of good. That it is layd vpon vs as our charge and duty, it is euident from hence in that it is positively by way of precept set downe, *hoc fac*, be doing good. The very manner of the expression heereof in Timothy enforceth no lesse: where it is sayde, Charge the rich that they doe good, and be rich in doing good, in which place, as in this text, confidence in God and beneficence to men goe hand in hand together; neyther, as I spake, is it left as arbitrary to vs to doe or leaue vndone, but if wee sayle in this latter, we are guilty of the former: For this is our charge and our duty; we must be doing good, and woe be to vs if wee doe

not

Aug.

Doctr.

Illustr.

not. This is not a counsell, but a precept : although I might say of God, as we speake of Princes, *Sic volo, sic iubeo, fiat pro ratione voluntas*: his will is his command. And forasmuch as you see them linked together and coupled in the text, I may iustly conclude the same necessity that there is of trusting in God, the same is in doing good to men.

Hence it is, that the Apostle S. James so often calleth for deeds, *Quid verba audiam, cum facta videam* ? What awayleth Jacobs voyce, when we haue none other then Esaus hands ? Not the hearers but the doers of the law are iustified. And againe : See that yee bee doers of the word, and not hearers onely, deceiuing your owne selues : wherein the Apostle sheweth, that God is better delighted with obedience then sacrifice, with doings rather then sayings : a lesson fit for our time, wherein too many make perfunctory hearing of Sermons, both duty and fruit of their Religion ; neuer doing any other good then hearing how to doe good ; hauing a contemplatiue, but cold Christianity in them, as if they did ow nothing but their eares vnto the Lord : whereas he who speaketh by eare to the heart, speaketh to the eare but for the heart ; that we may heare with reuerence, and beleue to obedience ; and make them both perfect by our doing good.

And not onely S. James is for doing good, but all the belles of Aaron and Christ ring the same peale. For Deut. 4. 1. Hearken, O Israel, vnto the Lawes which I teach you to doe. Rom. 2. 13: Not the hearers, but the doers, are righteous before God. Luke 11. 28. Blessed are they that heare the word of God and keepe it. Ioh. 14. 21. Hee that hath my commandements and keepeth them is he that loveth me. To which purpose S. Aug. speaketh notable: *Tract. 73. in*
Qui habet in memoria & seruat in vita ; qui habet in sermone, locu.
bis & seruat in moribus ; qui habet audiendo & seruat facien-
do ; aut qui habet faciendo & seruat perseuerando, ipse est qui
diligis me. He that hath my word in memory, and sheweth it in his life ; which hath it in mouth, and sheweth it in his maners ; that hath it in hearing, and sheweth it in doing ; that hath it in doing, and sheweth it in perseuering ; this is

Epist. 107.

he that loueth me. For as the same Father saith; *Lex Dei tenetur non audiendo sed obediendo, non lectione, sed dilectione.*

So is. *Celestis. Scripturarum cupimus verba in opera vertere, et non dicere sancti, sed facere.* So the rest of that sacred society have well observed, that Christian Religion consisteth in practise, more then in theorie; being an occupation, rather then a meere profession, [of doing good.]

De virtute loqui minimum, virtutibus vi.

Ille habet hoc opus est, et Persius spake, hoc Sampsonis opus est, as Tertullian. And not the worke of Sampson, but also of Solomon; not onely of a strong man, but in very deed of a wise man; euen as our Saviour in the Gospell sheweth, saying; Who so heareth my words and doeth them, I will liken him to a wise man, which had built his house on a rocke, Matth. 7. 24.

Moreover, the Prophet Dauid sheweth, what priuiledge belongeth to him that escheweth euill and doth good; in his Epiphonema or conclusion of the 15. Psalm, Who so doth these things shall neuer fall. In which words, (as iudicious *Cuthin* notes) the Prophet doth not say he that hears these things, or he that knowes these things, or he who can discourse of these things; but he that doth these things: for as we iudge of the corporall health of the heart, not by the words of the mouth or colour of the countenance, but by the pulse of the arme; so iudgement is made of the spiritual soundnesse of the heart, not so much by wordes and lookes as by the fruites of the hands. He shall enter into the kingdome of heauen which doeth the will of my father which is in heauen, saith our Saviour. And if yee know these things, happy are ye if you doethem, John 13. 17.

Mat. 7. 21.

De diu. Del.
1.6. c. 2.

S. *Augustine* reporteth that *Varro* the great Philosopher did read so much, that he was admired how he could write any thing; againe he wrote so much that another could hardly read: now admit a man had as great knowledge in Diuinity as he in Philosophie, that hee could speake with the tongue of men and Angels, and had not loue, whereby to doe good, he were as an *inane tubus*, a founding brasse, a tinkling cymball, 1. Cor. 13. 1. Lastly, the Apostle in the cited place telleth

leth vs that faith must worke by loue, else it is no faith : So here our Prophet requireth the same. First faith ; trust in the Lord. But let it worke by loue, in doing good. In which sentence both the Prophet and the Apollle set forth the perfection of a Christian in this life, which consisteth in

{ Inwardly in sayth to God,
 2. parts : { Outwardly in doing good to men :

1. Inwardly to God by faith, which needeth not our good workes. Psal. 16. 2. O God, my goodnesse extendeth not to thee,

2. Outwardly to men by good workes ; which neede not our faith, as it is written in the named place. But to the Saints that dwell vpon the earth. In which respect S. *Aug. de ciuit. Dei, lib. 10. c. 1.* sayth, that doing of good, is *pro sacrificiis*, accepted of God as a Sacrifice, Heb. 13. 16. Yea, *pro sacrificiis*, more then sacrifice. Hosea 6. 6. I will haue mercy and not sacrifice. For to be mercifull is the sole work common to man with God, (as *Synesius*;) nor indeed can we any way more neerely resemble God, which is most good, then in our doing of good.

To the necessary performance whereof in the next place, we are inuited by many, and those most forcible reasons : first :

Because in doing of good wee shall so shew our loue to God. So Christ testifieth in Iohn 14. 15. If yee loue mee, keepe my commandements. Heerein our loue to God is made manifest, in walking as it becommeth his children. The comparison is most proper, if we marke it : for as in nature when children are neither in outward feature of the body, nor inward qualities of the minde, like to their parents which begat and brought them forth, wee say, that such children degenerate and grow out of kinde ; neither can they be outwardly iudged to belong to their parents, by reason of that great dissimilitude and vnlikelines of manners. Euen so, on the contrary, when we see in the world men walking in by-paths of their own, and no way like to their heavenly father, in holinesse and righteousness, no way resembling him which hath begot them in Christ, in

Gr.

Reason 1.

doing of good; we may (and iustly) say of such, that they degenerate and grow out of kinde; they do not (*patriscare*) tread in their fathers steps, going about alwayes doing of good after the example of Christ Iesus our elder brother.

Againe, although we must walke, yet it is as children; and therefore weakly; yet notwithstanding they shew their loue, in that they walke and follow so well as they can, desirous to goe on further if they could. And this is kindly accepted of a louing father. So is it with Almighty God, whose mercies are far greater, then our desires or endeours are or can be, who when hee seeth vs like louing children, following in the same way which he leadeth vs, accepteth our will for the deed, crowning his owne worke in vs.

For although wee, as children, cannot tread in the same steps (as he speaketh of *Ascanius* in the Poet,)

sequitur, patrem non passibus aequis.

Yet we tread, and as we can goe along the very same way; and in this true and childlike resemblance of him, wee shall much delight our holy father. This is the very argument which our Sauour vseth to the Iewes, Iohn 8. 39. which stood much vpon their prerogatiues, *nil nisi Cacropides*, they boasted themselves to bee Abrahams seede, but hee telleth them that their boasting was in wayne of their father, since they were so much degenerated from him, that they were no longer to bee accounted and called the children of Abraham. For when they tolde him Abraham is our father, Iesus answered them, if yee were Abrahams children, yee would doe the workes of Abraham. For Abraham by his good workes glorified God, and shewed his loue to him in walking as his childe; so must all the true seed of Abraham be doing of good to shew their loue to God.

Whereby moreouer God is glorified.] For like as when a childe, obserueth in most dutifull manner, what his father commandeth, this redoundeth to the prayle of the father; *Omnes enim omnia bona dicere, & laudare fortunas meas, qui filium habere tali iugemo praeclatum.* So the Lord is glorified in his children, when they intend and seeke his honor and glory, by their obseruing him in doing good. The costly

rayment

rayment wherewith others are clothed, maketh to the praise of the worker, so it is sayd of the good hufwife, giue her of the fruit of her hands, and let her workes prayse her in the gates, Prou. 31. 31. So the doing of good redoundeth vnto God, whose glory ought to be the end of our life and scope of all our actions. as Paul teacheth. Whether yee cate or drinke, or whatsoeuer ye doe, let all be done to the glory of God, 1. Cor. 10. 31.

2. Because in doing good we shall so shew our loues to our selues, and that in a

Reason 2.

two fold. 1. in quieting our owne conscience. 2. in making our election certayne.

As touching the first, namely the peace of conscience, S. Paul to Timothy 1. 1. 19. counselleth him to hold fast the fayth, and keepe a good conscience; now indeed, what greater peace can be brought to the conscience, then that, which ariseth out of our doing of good through a liuclie fayth. And —

As touching the second, S. Peter earnestly exhorteth, 2. Pet. 1. 10. Giue diligence to make your calling and election sure: which cannot bee more effectually performed; then by our doing of good. This alone was the reioycing of the holy Apostle. What? Not that he had preached, nor that hee had wrought miracles, or done extraordinary workes, but that in obedience to Gods commandements, and in sincerity of heart, hee had his conuersation in the world. So likewise his comfortable farewell to the world, is grounded vpon his fayth, which was shewed by loue, through both, concluding the peace of his conscience, and the assurance of his election: I haue fought the good fight, I haue kept the fayth, I haue finished my course, henceforth is laid vp for me a crowne of righteousnesse, 2. Tim. 4. 7.

Next vnto God, what greater loue can be shewed then to our selues? But wherein can greater loue to our selues bee shewed, then in quieting of our consciences, whereby our election may bee made sure: This latter (as touching our selues) depending vpon the former, viz. the peace of conscience, this againe depending vpon our doing of good,

which by more then a multitude of examples might bee shewed, what was that which quieted the conscience, and sealed the election of good Hezekiah; but onely this comfortable consideration of his well doing. Remember, O Lord how I haue walked before thee with an vpright heart, *Isay 38.* And not onely Hezekiah, but all the children of God, in the midst of manyfold temptations, and spirituall conuulsions, haue bene so mainly sustayned, that with *Paul Rom. 14.* they haue bene comfortably resolued, and constantly assured; that whether we liue, we liue vnto the Lord; or whether we die, we die vnto the Lord: whether we liue therefore or die, we are the Lords.

Except then wee endeaunour our selues (by doing of good) we cannot haue a good conscience, without a good conscience and peace with it selfe, there is no peace to be had with God. Hence in a common popular apprehension a good conscience is said to be a ioyfull remembrance of a well-led life, ioyned with an hopefull expectation of a comfortable death, and a glorious resurrection. In respect whereof it hath bene termed, the paradise of the soule, the iubile of the heart, *latitia cordis, quasi latitia*, a surpassing inward solace, so dilating and enlarging of the heart, for some good in possession, more in expectation, that the ioy thereof can neither be suppressed nor expelled.

Bona conscientia (saith Bernard) is *titulus religionis, templum Solomonis, ager benedictionis, hortus deliciarum, gaudium angelorum*; A good conscience is the title and crowne of religion, the temple of Solomon, the field of benediction, the garden of delight, the ioy of Angels, and Sanctuary of the holy Ghost, the tranquility of the minde, that heavenly musick whereon the old Philosophers doubtfully harped, but the good Christians heart only heareth it, and answereth it with iust measures of ioy, which spirituall harmony, as a song of three parts, consisteth in a

threefold peace. *Supra*, with God above vs.
Intus, with men without vs.
Subtus, and the soule within vs.

O heavenly peace, whereby we are at league with God, with

with our neighbours, with our selues:

O peace passing all vnderstanding, which in respect of the minds tranquillity ioyned thereby, is like to the hidden Manna, and white stone wherein a name is written, which no man knoweth but he that enioyeth it.

Reu. 2. 17.

O royall feast! farre excelling that of Ahasuerosh, which lasted but ninescore daies: for this is for eternitie (whereat Angels are Cooks and Butlers, and the blessed Trinitie gladiome guests (as *Luther* boldly speaks) without intermission of solace, or interruption of societie.

A feast in life, refreshing the soule with dainty cates of diuine comfort.

A feast in sicknesse, when worldly hopes hang downe their head like a bulrush.

A feast in death, when world and worldly comforts and comforters forsake vs.

A feast in the resurrection, and after that a feast for euermore.

If then this be not a sufficient motiue and reason to mooue vs to the doing of good, let me shew you another.

Beacule in doing good, we shall so shew our loue to our neighbours, and that in a

Reason 3.

twofold respect, § 1 to witnesse our faith vnto them.
§ 2 to winne them to Christ.

That we shall thus make a reall manifestation of our faith Saint Iames sheweth, when he saith, Shew me thy faith by thy works, James 2. 18. Faith if it haue not works is dead, being alone. Yea a man may say thou hast faith and I haue works: shew me thy faith without thy works and I will shew thee my faith by my works. And againe, Without works faith is dead. And, as the body without the spirit is dead, so faith without works is dead also, ver. 19.

Man can iudge no further then hee hath warrant from outward appearance, although God doth iudge the heart: it is necessary therefore, that of a good tree there be also some good fruits. So Christ, either make the tree good and the fruit good, or the tree euill and the fruit euill: and that we should witnesse our faith to men, our Saviour most plainly

plainely sheweth, where he saith, Let your light so shine before men, that they may see your good works.

And that thereby they may bee wonne (and so glorifie your Father which is in heauen. To this purpose is that of the Apostle S. Paul, 1. Cor. 7. 14. The vnbeleeuing husband is sanctified by the wife; and the vnbeleeuing wife by the husband; else were your children vncleane, but now they are holy. And in the 16. verse. For what knowest thou, ô man, whether thou shalt saue thy wife, or what knowest thou, ô wife, whether thou shalt saue thy husband? As if he had sayd, Thou maiest by thy holy life and good conuersation be a meanes to winne him or her, to Christ. Euen as the barke of the tree is a beauty or ornament, and secondly a couer to it; so (for men are likened to trees) a good conuersation is an ornament to a Christian, & *corpus tegens, & cor protegens*; decking the soule inwardly, and protecting the body outwardly, and moouing good respect to both. A good outside (though not alwaies) argues a good inside; a good conuersation a signe of sanctification. Vertuous and holy maners, are compared to precious treasures which are commodious to our selues and others. To our selues, *ad iustificandum*, but not effectiuelly, for so we are iustified by Christ. But not apprehensiuelly, for so wee are iustified by sayth. But yet declaratiuelly, by iust and holy workes. So our Saviour of himselfe. The workes that I haue done, beare witnesse what I am.

2. To others, *ad edificandum*, that they seeing our good workes may glorifie our father which is in heauen; and so be wonne by our godlie life and conuersation. For, *Vini-
tus exemplis*: man is led by practise more then instruction, like pliable wax for any impression. Nothing more forcible and perswasive with the vulgar then examples, which are as looking glassees to the eyes of men. *Validiora sunt exempla quam verba*, as Bernard. A good man (saith a good Father) & *carbo & lampas est*, he is a coale burning, and a lampe shining, & *sibi ardet & alijs lucet*; He doth warme his owne conscience and heats himselfe well, and sheweth a good light vnto others also. Euen as by the bush wee indge that

that there is wine, so men iudge of our hearts by the outward countenance, and God of our workes by the inward conscience. For, *Sermo interpres cordis, apud virum, cor interpres sermonis apud Deum*, saith *Philo Iudeus*: Men according to our outward parts, but God according to our inward hearts. Paul for this cause exhorteth those which professe Christ to haue their conuersation honest and harmelesse, that the name of God may not be blasphemed among the Gentiles: and not only so, but that they may winne those that are without by their holy carriage and conuersation, according to that of the Prophet *Isaiah*, 61.9. Their seed shall be known among the Gentiles, and their offspring among the people. All that see them shall acknowledge them, that they are the seed that the Lord hath blessed. And if this reason bee not sufficient, let me lead you yet further.

Because this is the commandment of God, so the performance whereof we are invited

& *A promissio*, from the reward.
& *A periculo*, from the danger.

That God commands it without further reason why, is sufficient reason for vs to do it. And that it is the command of the highest, it appeareth in many places. Eschew euill, and doe good. To doe good, forget not. *Dato elemosynam*. Luke 11. 41. Charge the rich that they bee fruitfull in good workes; and heere be doing good. And in many places which command implies obedience, if we go no further then the command it selfe; for he that commanded it to be done is that mighty one, high aboue all men and angels, by whose command all things were made; for *dixit & factum est*, but that the Lord might leaue vs inexcusable, and that euery mouth might be stopped, he hath enforced the same by a double reason. For, *hoc fac & viues*: do this, *A promissio*, and thou shalt liue. There is a reward greater then our seruice. Again, he that looketh in the perfect law of liberty, and continueth therein, being not a forgetfull hearer, but a doer of the worke, the same shall bee happie in his deed: which happinesse is no lesse then eternall life, then which, what reward can be greater? Again, wee are exhorted by

good workes on earth, to lay vp for our selues treasures in heauen; to bring somewhat into Gods exchequer, as the Israelites to the Tabernacle; whereof (in singular confidence, clayming an especiall interest in Gods fauour, and expecting the promised recompence) we may say with Nehemiah, Remember me, O God, concerning this.

For albeit the glory of God bee the *ultimus terminus* of our cogitations, actions, well doing, and principall moue of our good workes; and as it were the *primum mobile* of our obedience, yet (as *Aquinas*) in the actions of our obedience, whilst we seeke the aduancement of Gods glory in the first place, we may as a secondary object or adiunct respect our owne commodity, and haue an eie to our owne reward; for shall Iob, or any one, serue God for nothing?

But as *S. Augustine* saith, in Pal. 100. *Nisi Deus per misericordiam parceret, non inuenires quos per iustitiam coronaret*: Except God should spare in mercy, he should finde none to crowne in iustice. For as conscious to our selues of our many imperfections in our best actions, of defects and faulcs in the end, matter, maner, or measure of our obedience, we must supplicate and say, *misericordia tua meritum meum*, thy mercie is my merit, pardon me according to thy great mercy. In hope and expectation of which infinite reward, we must in our leuerall callings, dailie be doing good, exercising our selues in works of piety and pity, that so our soules as fields of sincerity, being daily more and more charged with the deeds of mercy, we may at length be accomplished with the cress and crowne of eternall glory, as himselfe hath promised, Matt. 5. Blessed be the mercifull for they shall obtaine mercy. They shall be called the children of the highest; and therefore haue a dwelling place in their fathers house: For, *Qui misertus est proximo, servat se domino*, he that calls his bread vpon the waters, shall after many daies find for a crumme a crowne, for one mite a million, for a drop of cold water, a full draught of that heavenly water, whereof hauing tasted, he shall neuer thirst any more; and in a word, for the gleannings and refuse of our vintage, a full measure pressed and running over; faithfull is he that promised

Luk. 6. 35.
Iohn. 14. 1.

to performe it.

But if we cannot be wonne by reward, let vs be wrestled by danger for feare of punishment; for feare and anguish shall be vpon euery soule that doeth euill, and take and bind that vnprofitable seruant, and cast him into vtter darke nesse, there shall be weeping, and wailing and gnashing of teeth: this is their portion for euer: *ignorans ignorabitur*; hee that will not know God by doing good, shall not be known of God, among those to whom he shall shew himselfe good. *Primo fuit Aquia.*

These forenamed reasons, first to shew our loue to God in walking as his children: secondly, to shew our loue to our selues,

§ In quieting our consciences,
§ In making our election sure;

Thirdly, to shew our loue to our neighbours,

§ In winnelling our faith,
§ In winning them by our godly conuersation.

Fourthly, in yeelding obedience to the commandement of God,

§ In respect of the reward,
§ In respect of the danger.

These reasons, I say, (as a cord diuinely twisted) are sufficiently able to moue vs to, and to confirm vs in the doing of good.

First then, let vs sling this stone into the brazen foreheads of our Aduersaries, which in their shamelesse challenges of our Religion, dare tell the world, that we are all for faith, nothing for good workes: all for saying, but nothing for doing. And that we hold workes to saluation, as a Parenthesis to a clause, that it may bee perfect without them; Heauen and earth shall witness the iniustice of this calumination, and the consciences of all which heare vs, shall bee our compurgators, which testifie, that there is no lesse necessity of doing good workes, then if you should bee saved by them; and that though you cannot be saved by them, as the meritorious cause of your glory, yet that you cannot be saved without them, as the necessary effects of that grace which brings glory. We say and maintaine, that *fides uana*,

is *fides nulla*; a naked faith, is no true sayth; to the conviction of that lewd slander of Solisidianisme. For although we doe not; wee dare not; make inherent righteousness the cause of our iustification; yet wee say it is the effect thereof, though with the Papists we make it not the Viter, yea rather the Parent of iustification, yet we require it as the companion, at least the Page thereof.

But some man may say, what matters it; if both ascribe the whole worke to God. For comes it not all to one, if one pay a summe for me or giue it me to pay my selfe?

These things may seeme little dissonant to some mens eares, yet the spirit of God hath made them vtterly incompatible. For it is written, To him that worketh the wages is not imputed of grace, but of debt, if by grace, now not of works, for else grace should be no more grace, Rom. 4. 4. Ephes. 2. 8. for neither is it grace any way if it bee not free euery way, saith Aug. But they say, therefore of grace, because of works. Not of works; lest any man should boast, saith the spirit. But of workes, and yet a man shall boast in the Lord, saith *Bellarmine*. This may seeme to sound well to an ignorant eare, to say (God hath giuen this to me whereby I am iust) but well considered, vnder pretence of piety spoiles Christ of his glory. Why doth not the Papist as well say, he hath giuen me wherewith to redeeme my selfe? for by the same wherewith we are iustified, wee are redeemed: as it is written, — *being iustified by his blood*) Rom. 5. 9. Behold the blood of him that is God and man iustifies vs, and that redeemes vs, for in vaine had Christ died for vs, if by meat and drinke we our selues might haue purchased the Kingdome of God. But the matter is farre otherwise, for, all, saith S. August. which are iustified by Christ, are iust, not in themselves, but in him. That which is Christ, because it is his, is most perfect; that which is ours, because ours, is weake and vnperfect. Iustly doth *Hierome* deride *Crispian* in the like case, as we may these merit-mongers. O blessed, O happy men, if that iustice, which can be found no where but in heauen, may be found with you only vpon earth. Therefore let them boast of their
good

good works, of arrogance and superarrogance, let vs in humility take vp that notable speech of *Saint Ambrose*, I will not boast because I am iust, but because I am redeemed: I will not boast because I am voyd of sinne, but that my sinnes are forgiven. Contrary boasting, for that wee haue, nor can finde iust cause in our selues, nor warrant from the word, we shall leaue to *Enagrios, Priscilian, Iovinian, the Messalian, Pelagian*, and the rest of that rout, which magnifying their own foolish fancies, make the word of God of none effect. The humble confession of the poore publican liketh vs well, O Lord bee mercifull vnto me a sinner.

But for the further opening of the difference betweene the Papists and vs, and for the more full clearing of our selues, from their false accusation of vs; you shall vnderstand, that the Rhemists haue gathered two principall conclusions against vs, both out of these words of Paul, *If I haue all faith, so that I can remove mountains; and haue not charity, I am nothing*, 1 Cor. 13.

The first is, that, True faith may bee without loue, works.

The second, that, Faith alone doth not iustifie, without good works.

To the first, we answer them; that speech of Paul is not a categoricalall proposition, but an hypotheticalall supposition; as, if it were possible that faith could bee without works, it were nothing.

Secondly, the faith which Saint Paul here speaketh of, is not a iustifying or a sauing faith, but a miraculous faith; of which our Sauiour in the Gospell, *If yee had faith, as much as a graine of mustard seed; &c.*

This he spake to the beleeuing Apostles, and therefore cannot be vnderstood of a sauing faith, as also *S. Ambrose* interpreteth that Text, to doe wonders, and to cast out Devils by faith, is nothing worth, except a man be a follower of God, by good conuersation; thus he, thus we.

There is a dead faith, *Iam. 2. 20.*

There is a liuely faith, *Gal. 2. 20.*

There is a faith of Devils, Iam. 2. 19.
 There is a faith of Gods elect, Tit. 1. 1.
 There is an enduring faith, Iohn 3. 15.
 There is a perishing faith, Luke 8. 13.
 There is a faith which the world destroyeth, 2 Tim. 3. 18.
 There is a faith which destroyeth the world, 1 Iohn 5. 4.
 There is a faith whereby we beleue a God, Iam. 2. 19.
 There is a faith whereby we beleue in God, Ioh. 14. 1.
 According to the differences of faith in scripture, there is
 a faith without workes, and a faith with workes; hence
 Diuines haue a fourefold consideration of faith,

as it is

historicall,	miraculous,
temporarie,	iustifying.

*Credere Deo,
 Deum in Deum.*

Three of which kinds, may be in the reprobate; but
 that other iustifying faith can be in none but Gods elect;
 whereby we doe not only beleue a God, nor beleue God
 only; but beleue in God; to which the promise of iustifi-
 cation & of saluation is made; & of this faith once & againe
 (if they will heare vs) we say; it cannot be separated from
 charity, but wheresoever it is, it bringeth forth good workes,
 to the praise and glory of God: of this in S. *August* words
 we conclude, *Inseparabilis est bona uita à fide, quæ dilecti-
 onem operatur, imò verò ea ipsa est bona uita*; in his booke *de
 fide & operibus*. Whereunto accordeth *Irenæus lib. 4. cap. 14.*
 to beleue is to Doe as God will.

To the second conclusion, viz. That faith alone iustifi-
 eth not. We answer, Although faith be not *saluaria*, yet
 in our iustification it is *sola*: A worthy Diuine of ours hath
 a worthy saying to this purpose, Even as the eye, in regard
 of being, is neuer alone from the head, yet in respect of see-
 ing, it is alone, for it is the eye only that doth see: So faith
 subsisteth not without other graces of God, as hope, loue,
 &c. yet in regard of the act of iustification it is alone, with-
 out all, considered by it selfe.

To make this plaine, we must know that the separating
 of things is, *in rebus*, the substance, *in rebus*, the
 or

reall,	in <i>subiecto</i> , the subiect.
mentall,	in <i>animis</i> , the vnderstanding.

The

The first reall separation of faith and charity wee really, wholly deny: and *Bellarmino* honestly cleareth *Luther*, *Acolanibon*, *Chemnitius*, *Calvin*, and other learned Protestants herein; who (he confelleth) teach good works to be necessary to salvation, *de iustificat. lib. 4. cap. 1. §. de primam confesse, &c.*

The second: mentall separation,

Is negative; when in the vnderstanding one thing is denied, another affirmed.
 which Is priuative; when of things that cannot be parted, yet a man vnderstands one, and omits the other.

Viz. Light and heat cannot be separated in fire, yet a man may consider the light, and not the heat. Briefly, negatively, we doe not separate good works from faith; but priuatiuely, we make them not concurring causes, but effects, and consequents, of our iustification: our assertion then, faith considered, without good workes doth iustifie. *Opera sunt via non causa regnandi* (sayth *Bernard*;) and with *Aug.* *Opera non precedunt iustificandum, sed sequuntur iustificatum*: not goe before, but after iustification. Euen (as our Church speaketh) the wheele turneth round, not to the end to be made round, but because it is first made round, therefore it turneth round; so men are sanctified, because first iustified, not iustified, because first sanctified: neither is this conclusion ours, alone, but the Fathers, and the Reformed Churches, yea of some of the Papists, and those also of the greatest Clerks among them: as it may appeare, *viz.* If we cast our eyes backe to the ancient Doctors, they are all for vs in this point; Not according to the worth of our workes, sayth *Basil*, to *misuoni reuon* to beleue onely, sayth *Nazianzen*, Faith alone is sufficient; sayth *Hierom*. By beleeting, men are iustified, sayth *Augustine*; and with these consort the rest, *Epiphanius*, *Chrysostome*, *Primasius*, and the whole sacred quire of Antiquity; although yet wee are not ignorant, that the Expurgatory Index of Spaine, hath purposely wip't out of *Chrysostome*, *Hierom* and *Cyrl*, most cleare testimonies for iustification by faith. But (as *Am-*

Homily of
good works.

brose

brofe to the Arrians) they haue blot out the letters, but the fayth cannot be abolifht; thofe blots condemne them more then the writing.

Next, the Reformed Churches fpeake the fame thing; fo, the Church of England, *ars. 12.* the Church of Saxony *tit. de noua obedientia*, the Confeflion exhibited to Charles the Fifth, and explained at *Wormes, anno 1540.* *Luther com. ad Galat. cap. 5. verf. 6.* *Melancthon loc. com.* and *Catechif. Iewel in Apolog. Calum. in Inflit. Chremitius in Examinat. Trident. Conc. Zauchius*; and all others in their Commentaries.

Laftly, that their owne Rabbies, haue fo taught, is eafie to fhew. *Caffander (confultat. de iustificat.)* fayth; That which is affirmed, that men cannot be iuftified before God, by their ftrength, merit or workes, but that they are freely iuftified by fayth, was alwayes allowed, and received in the Church of God; and is at this day approued, by all Ecclefiafticall writers.

The great Doctor of the Schooles *Tho. Aquinas, in Galat. 2.* attributes iuftification to workes, not as iuftification is taken for an infufion of grace; but as it is taken for an exercife, manifeftation, and confummation of iuftice. So *Caietan in Comment. in Rom. 6.* Behold the merits, behold the righteousneffe, whose wages is eternal life, but to us in refpect of Iefus Chrift, it is a free gift: What could either *Luther*, or *Caluin*, or any Proteftant fpeake more plainly?

Laftly, *Arian Montanus* (a learned author, how euer according to his time faulty in opinion in many things) — It followes (faith he) that faith is imputed for righteousneffe, to him that workes not in the law, and that according to the purpofe of the grace of God: It is therefore a true conclusion, that faith alone iuftifieth, as hath bene proued.

And fecondly, a loud lie, a lewd flander, (*Bellarmino* himfelfe being witneffe) that our Gofpell is carnall, and the high way to Epicurifme: So that we fay (with *Auguft.*) *nemo legem ita intelligit, fed quomodo intelligit*; no man fo vnderftandeth the doctrine of our Church, but he that wants vnderftanding:

vnderstanding: We say that good works must make faith
 fat: and without holinesse no man shall see God: but as *Laibor,*
 for meritorious butchering of Kings, vncleane chastity,
 drunken fasts, vncharitable charity, selling of heauen to the
 rich, and sending the poore to purgatory for want of mo-
 ney; we are content if they will that they appropriate these
 to themselves: We desire to be iustified by faith, without
 any consideration had (in the very matter) to good works:
 yet in all duties of religion, and honesty; dare iustifie our
 selues (in comparison of them) vnto the whole world,
 though hereby, we doe not iustifie our selues before God:
 and will euermore labour to expresse our true faith of tru-
 sting in God, by the deeds of mercy, in doing of good.

A second vse hereof teacheth all men, those whom God
 hath ioyned together, no man may put asunder, except *Vse 2.*
 withall he seuer himselfe from God: a liuely faith must e-
 uer be accompanied with good works, these two like our
 armes, must embrace each other, or like the two Cheru-
 bims, must ioynly looke to one mercy seat, which is
 Christ.

We read in Nehemiah, that the children of Israel, being
 hindred from the reedifying of Hierusalem by Sanballer
 the Horonite, and by Tobiah the Ammonite; laboured in
 the worke, holding a sword in the one hand, and a Trowell
 in the other: So must all Gods Israell doe, for that they
 haue many Horonites, and Ammonites, bodily and ghost-
 ly opposers of them, they must hold the sword of faith fast
 in the one hand, wherewith, if need require they may be
 able to resist all gainfayers, and quit themselves like men:
 and a Trowell in the other, wherewith they may build;
 laying vpon the foundation of faith, the faire and comely
 buildings of good works, that their light may bee seene by
 the good works of their hands, and God which is in hea-
 uen may be glorified.

Thy Commandement O Lord (saith David) is exceed-
 ing broad; so is this Commandement of Doing good;
 for (as all learned Interpreters obserue) this precept of Do-
 ing good, comprehendeth, and containeth in it, all duties

of the first table, concerning piety toward God, and all the rest of the duties of the second table, touching charity toward our neighbours: Neither is it any way a needlesse obseruation, or vnprofitable: that the works of the second table, doe not only concerne our neighbors: for although outwardly they be done to men, and immediately as the proper object of them; yet indeed they are done also to God, and he is said more to delight in them, then in all burnt sacrifice: for if wee feed our brethren, cloath the naked, visite the sicke, or any way be Doing good, God taketh these things as done to himselfe. Hence it is that when any prescription is made in Scripture, to men; what they must doe, usually the workes of the second table are appointed: not that they are better, or to bee preferred before the works of the first table, but for that they are the true bewrayers of them: for euery hypocrite will say hee loueth God, feareth God, trusteth in God, and the like: because these are secret duties in the heart, and of man cannot be iudged: but looke how he liueth toward men; and it may be loone scene, that failing in the duties of the second table towards men; the duties of the first table, which he boasteth of, in truth are not in him: for if they were, they would bring forth the other, as it written, Hee that saith he loueth God whom he neuer saw, and hateth his brother whom he hath scene, is a lyer, 1 Iohn. 4.

This also (as some obserue) occasioned that question of the Prophet, P'sal. 134. Lord who shall dwell in thy Tabernacle? or who shall rest vpon thy holy hill? to which question the Lord maketh this answer: hee that leadeh an vncorrupt life: plainly to be scene in his eschewing euill and Doing good, as it followeth at large in that place:

All are not Israel that are of Israel; all that liue within the pale of the visible Church, are not of the Church. According to that of Saint Hierome, vpon that place: *multi sunt corpore quoniam sunt fide.* And of *Thw recrematu, multi sunt nomine qui non sunt uirgini*: many are shuffled among Gods people, like goates among the sheepe, tares among come, lewes outwardly, but not inwardly, deceiuing others

thers often, and most of all, and worst of all, themselves, with a bare profession of Religion, and an opinion without the practise of piety. But we (beloued) are to know, that the dwelling in the Tabernacle of the Church, professing of the word, frequenting the place of worship, the saying Lord, Lord, a bare externall profession of our faith, and outward Communion with the Church, is not sufficient vnto saluation, except wee lead an vncorrupt life, correspondent to the same, doing that which is right and good, and speaking truth from our heart.

It is not sufficient to rely vpon the Churches outside (as the Papists doe) vpon the succession of Roman Bishops, vpon the multitude of Roman Catholicks, vpon the power and pompe of the Roman Synagogue, crying with the Jewes of old: *templum Domini*, the temple of the Lord, the temple of the Lord.

It is not enough, with the carnall and carelesse Gospeller; to place all Religion in the formall obseruation of all outward seruice and ceremonies: for a verball Christian only, is a reall Atheist: according to that of S. Paul: In word they professe to know God, but in their workes they denie him: we must take heed, that wee bee not Christians in lip, and nor in life; making (as holy Martyr Bradford sayd) a maske of Religion, or rather a very vizard, with eyes and mouth, and nose, fairely painted, and proportioned, to all pretences and purposes: but if we be indeed the children of God, we must in true sincerity of heart, be Doing of good. The Kings daughter is all glorious within, and also without: within, as hauing a cleere conscience, and truth in the inward affections, a cleane heart and a new spirit: without, as hauing on for a garment, a vesture of gold, wrought about with diuers colours: shee is cloathed with righteousness, as with a garment, and hath it wrought most gloriously, with the deeds of mercy, which as a checker worke, of diuers colours, embroïdered with the pure siiken twiit of a helpfull and vpright conuersation, garnish her holy profession. The Doing of good, is the certificate of a Christian, the character of a mans faith, making his cal-

ling and election sure. And

Although it may be objected, that a hypocrite may seem iust in Doing good ; and yet bee abominable before God ; not doing that which is good, for righteousness sake, *fa-
ctopius & sceleratus enim* (as the Poet pithily spake) Wee behold the man, not the minde ; the worke, not the will ; the fact, not the faith ; the action, not the end ; yet the iudgement of charity, belongs properly to men ; but the iudgement of certainty to God. From whence wee must labour in our wel doing, not so much to approue our selues to men, as to God, who seeth our hearts.

And that we may not be negligent nor slouthfull heerin, and thinke that because our workes iustifie vs not, and God seeth wee loue him well, although wee doe little good on earth ; to encourage vs to well doing on the one side, and to prevent such conceits on the other ; the holy Ghost in Psa. 24. 3. 4. in Esay 33. 15. in Psa. 15. and many places, describes a sound member of the Church, rather by workes then faith, and of all the fruits of sayth, almost innumerable, make choice of those that concerne our neighbour : in all which, faith is yet presupposed ; according to the Apostolicall axiome, whatsoever is not of faith is sinne : *fides est operum fomes* (as *Paulinus* spake,) and (as our Church) the nest of good workes : for bee our birds neuer so sayre, and our leaues neuer so fresh and greene, all are but lost, if they be not brought forth in a true beleefe: for admit a man were as iust as Aristides in his gouernment, as true of his word as Pomponius ; as louing and kinde to his countrey as Curcius at Rome, Mecænas at Thebes, Codrus at Athens, who exposed themselues to voluntary death, for their neighbours and countries sake ; yet if these workes proceed not from a heart purged by faith, no happinesse can follow this Doing of good, no true peace to the conscience, nor eternall rest to the soule ; for without faith it is impossible to please God.

Yet, when these are conceiued and brought forth in faith, the Lord (as it is sayd of Abel and his offering) hath respect, to both the worke it selfe, and him that wrought it ; and (as
it

it is said of Noahs sacrifice) the Lord smelleth a sweet sauer
of rest, and is well pleased with them. Heb. 13. 16. A man
may deceiue himselfe and others, with a fained profession
of faith, an inward and hidden grace: therefore the holy
spirit will haue euery mans sayth to be tried and known by
his fruits; By their fruites yee shall know them. Doe men
gather grapes of thornes, or figges of thistles? And how-
soeuer eternall life be promised to sayth; and eternall dam-
nation be threatned to infidelity, yet the sentence of salua-
tion and of damnation shall be pronounced according to
workes, as the clearest euidence of both, Mart. 25. 34. but
with the Apostle; I will shew you yet a more excellent
way.

This precept then of Doing good, is of large extent, in
that it concerneth all duties, and all degrees of men, not on-
ly in common, as we are men, and so bound vnto that *ius
gentium* to render euery man his due; but in particular, in
our seuerall vocations and callings; to expresse our sayth
by Doing of good; as wee are Magistrates or Ministers,
Masters or Seruants, in what estate, degree or condition of
life it hath pleased God to place vs.

For, know ye all, that not onely those generall duties of
Christianity, as the hearing of the word &c. are required;
wherein, if we sayle, all the world can winitesse against vs,
and euery one (*quasi digito*) will point at vs, and crie open
shame of vs; not onely these (I say) are carefully to be per-
formed; but moreover, the particular offices, whereunto
we are called, for the propagation of Religion and piety,
or the preservation of order, iustice, and equity in the
Church or Common wealth, and our priuate familie are so-
riously to be attended and executed.

Hac agere, in the sacrifice of the heathen gods, was a
precept much vsed and obserued; how much more in the
seruices of the God of heauen, should the said precept (Doe
yee this, that is, intend, and apply all the faculties of your
minde, to the doing of it) be kept inuolable?

What other thing, doth the Apostle insinuate? when he
saith. He endeauored, to haue alwaies a cleere conscience
towards

toward God and men, but this point in hand ; That there ought to be a concurrence of our holy carriage towards God, and vpright demeanor towards men. Requisite it is saith Chry. *Int reverēter se quis habeat ad divina, & laudabiliter cōversetur cum hominib.* that every good Christian should serve God severently with hearty devotion, and man righteously with a ready minde, and a liberall disposition. Men are to be regarded in the way of right and equity, *propter famam*, God is to be reuerenced in the way of Religion and piety, *propter conscientiam* : Holinesse and righteousnesse are the meane parts of Gods image in man, Ephes. 4. Neither can wee be assur'd that we are regenerated, vnlesse we finde in our selues a marriage of them both.

To what end hath the grace of Salvation appeared ? if not to this end ; to teach vs to liue godly, in respect of our great and glorious maker and master : to liue soberly, in respect of our selues : to liue iustly, in respect of our neighbours : if we haue with the ouerweening Pharisee, great godlinesse in our phylacteries, fringes, and care-seruice, frequenting the Lectures of the Law, not caring how wee liue ; we shall seeme holy without righteousnesse : and if with the simple seduced Saduces, we liue honestly, and ciuilly, but beleue nor Angels, spirits, nor resurrection, wee shall appeare righteous without holinesse : either of these commeth short of that obedience which is required of God, who will not be serued with holinesse only, nor righteousnesse only, but with both. Againe, to what end hath the Lord giuen vnto euery one a seuerall gift, and talent in this present world ? if not for this end, to employ them in Doing of good, in our seuerall places, to the glory of his name, and good of his Church. This matter then of Doing good, concerning vs all, is to be considered of vs all in particular.

Particularly, the Magistrate must bee carefull to Doe good. Vp and be Doing of good you Magistrates ; exercise your talents, a great measure of well-doing is expected from you, God and man call daily for it, and you shall well performe it, if you will rise betimes (with David) and punish

punish the workers of iniquity, if in the zeale of Phineas, you will execute iudgement in Israe l, if you will for the better examples sake, sanctifie the Lords Sabbath your selues, and command the sanctification of the same by others, if you will countenance the good, defend the fartherlesse, take the cause of the poore into iust consideration, weed out, and root out from the city of the Lord, all vnprofitable members, inordinate walkers, dissolute liuers: search Ierusalem with lights, for these lurkers, in the theeuish corners of the City, which are the Devils closets, wherein he sits close, studying and contriuing all villany, and mischief, and afterward put in execution: take heed you winke not at these, nourish them not, but suppress them; let them not come in your way, except it be to punish them: *hoc agite, principatum quem geritis ornate*, adorne your places with your cariage, in so good a place Doe much good, God hath put the sword in thy hand to doe this businesse, therefore thou must doe it, then goe on with cheerfulness, and courage in thy place, the Lord shall be with thee, shew thy selfe a man.

Particularly, the Minister of Gods word must be zealous of Doing good, painfully labouring, with wholsome doctrine, threatening the thunder-claps of Gods iudgements, against all impenitent workers of iniquity; and pouring the balme of Gilead into the wounds of the distressed Samaritan, opening the mystery of the word of life, whereby, many bee made wise vnto saluation; and that the man of God may be perfectly furnished to euery good worke.

And in a word, euery particular degree of men, high and low, rich and poore, publicly in the Church, privately in the family, must exercise themselves in doing of good, yeelding obedience to the commandements of God, and labouring in their liues and conuersations to make a reall, yea a royall manifestation of the sayth which they professe, by Doing of some good.

Bur there is a more proper object of our Doing good, namely to the poore; wherein, that wee may not any way mistake, the Scripture hath set downe certaine cautions, and

and confined vs to certaine limitations, summarily couched in that prouerbiall verse, *vic.*

Est modus in dando, quid, cur, cui, quomodo, quando.

Beyond which bounds, wee may not passe. Let vs take a running view of them. Fiue rules are heere to bee obserued in our Doing good.

1. What we giue.
2. Why we giue.
3. To whom we giue.
4. How we giue.
5. When we giue.

1. What. We must giue that which is our owne; honor the Lord with thy substance, not another mans; and with the first fruits of thine increase, Prou. 3. 9.

Leu. 19. 34.

2. Why must we giue. Because God commands it; loue the stranger; then loued when releued; because Christ demands it. *Date elemosynam*, Luc. 11. 41. hee that giues all requires but some, a cup of cold water, a crust of bread; and because the spirit commends it; for a sacrifice wherewith God is well pleased, Heb. 13. 16. The Rabbines say, tithe and be rich: the Lord, giue and be rich; he that giueth to the poore, lendeth to the Lord, Prou. 19. 17. *Qui miseretur proximo, sanatur Dominus.*

3. To whom must we giue? To all, Gal. 6. 10. While we haue time let vs doe good to all; especially to the household of faith. Thus God is rich in goodnesse vnto all, euen his enemies, in causing the sunne to rise vpon the iust and vniust, Matt. 5. but especially to the saythfull (which in regard of the small number are called a household) these Dauid preferred. O Lord, my goodnes extendeth not to thee, but to the Saints that are in the earth, my delight is in them, Psal. 16. 2. 3. And as touching the poore, wee must make discretion Steward of the Kitchen, lest we prooue our selues guilty of foolish pity; for there are of poore

1. impotent,
2. labouring.

Seeke out these in the backe lanes, if they seeke not thee, and releue them; but for the idle poore, and sturdy poore
giue

giue them not, except it be a whip and a passport; and therein the more liberall, the fewer beggars in Israel.

4. How must wee giue? The Apostle hath directed. The Lord loueth a cheerefull giuer, 2. Cor. 9: 7: God loveth a willing giuer. Againe, abundantly: hee that soweth sparingly, shall reape sparingly; and he that soweth plentifully, shall reape plentifully. To this end the oyle of our charity must be compounded rightly: As Moses was commanded, to put into the oyle, certaine spices, so God would haue every Christian Almesgiuer, to play the Druggist; first our almes must be like myrrh, which distills from the tree without cutting or incision: so must charity without compulsion. Secondly, Cinamon; hot in taste, hot in operation: so must our almes, neither stone-cold as Nabal, nor lukewarme as Laodicea; but hot, as it is sayd of Iohn Baptist of Constantinople, whose daily practise was to relieue the poore. Thirdly Cassia; as sweet as the former, but low, the embleme of humilitie: so giue, but not vaine gloriously. Fourthly, Calamus; an odoriferous powder, but of a fragill reed. So giue, but acknowledge thy we:kenesse; thinke it not meritorious: *periculosa domus eorum qui meritis sperant*, saith Bernard; dangerous is that house, which thinks to winne heauen by keeping house; dangerous because ruinous, no, say you are vnprofitable seruants. But lest I grow tedious. Fifthly, consider the time when we must giue: while we haue time, during our life; thus was Dorcas sayd to bee full of good workes while she liued. Salomon so aquiserh Prou. 3. 28. Say not vnto thy neighbour, goe and come againe to morrow, and I will giue thee, when thou hast it by thee. Our Sauours action must be our imitation; and hee sayth, I must worke the workes of him that sent mee, while it is called to day. The night commeth wherein none can worke, Ioh. 9: 4. To day if you will heare his voyce. The time past cannot bee recalled, the time to come vncertaine, the time present only ours: He therefore spake not amisse, that so spake;

Da tuu dicit tuu sunt, post mortem tuu tuu non sunt.

Death is the worlds strict dore-keeper, who as we brought

H

nothing,

nothing, will narrowly search vs that we shall carry nothing with vs; wherefore while we haue time, let vs diuide our goods, and deale our dole, with Zacheus, that saluation may come to our house here, and when we leaue our house, we may goe to saluation hereafter.

V/0 30

So then to come to a third vse of the Doctrine propounded and proued, methinks here come within compasse of iust censure, diuers Christians (as they esteeme themselves) to be sharply reprobued. First Nullifidians, and Merit-mongers, whom we leaue on the left hand (as Paul left Cyprus.) Secondly carnall Gospellers, and Solifidians on the right, for neither of these doe either at all, or (at least) this good aright. In vain shall any thinke to come to heauen by the ladder of workes, since in Christ, neither circumcision nor vncircumcision auaieth any thing. No religious order in the world, but faith alone without trust in workes, auaieth before God.

Yet on the other side, the heavens cannot bee sealed without a ladder, which although it be Christ, yet some of the lower staues and higher to, are pinned fast with good workes, whereby, all slothfull and idle persons are excluded; affirming that if faith alone iustifie, then let vs barely trust in God, but not be Doing of good: not so ye careless generation, enemies of grace, for faith is operative, working by loue: faith is resembled to fire, which is operative; fire cannot be without heat, and light; the greater fire the greater heat, the lesser fire the lesser heat: no fire no heat, no heat no fire.

But it may be said of too many, and those (as they take themselves) none of the coldest Christians, or professors amongst vs, as one sometime of the Monks of his time, that their fasts were far, and prayers leane, their faith is hot, their loue cold: they say they trust in God better then others; yet doe lesse good then others: it may bee said of such, as the witty Grecian spake of extreame tall men, that they were Cypresse trees, *καλαὶ καὶ ὑψηλοὶ*, faire and tall but fruitlesse, oh shame that the child of heauen should resemble hell: which hath fire, but that fire hath no light.

I feare we haue too may such firebrands of hell, that haue a flashing fire of faith in their tongues, but the fire of their faith makes not their loue boile; Lazarus shall haue more diuinity then humanity, twenty *paternosters*, not one penny at their hands: These mens light shineth not out before men, and therefore are leauelesse trees, empty clouds, waterlesse wels (like the sumptuous Sumptermule of that vaine glorious Cardinall) seeming without wondrous rich, but nothing within save old shooes and rubbish; or like Adonibezek, want their thumbs: but Gods Priest must haue, not only the Vrim of science, but Thummim of conscience on his breast, and in his skirts, not only bels, a sounding profession, but pomegranates also, a fruitfull deuotion: faith and loue on the altar of the heart, must neuer goe out, like that stone in *Plinie*, which being once made hot, could neuer be cold. If it be otherwise (and indeed so it is) whatsoeuer they boast of their faith, they are but hypocrites in the sight of God: like that *bestia pharmacopola*, wherewith *Iulian* twitted *Austen*, a beast pretended of great vertue ouernight, that ere morning was come, had deuoured her selfe: or lastly, like that cursed fig-tree, therefore cursed because it was fruitlesse.

Thus in generall; more particularly, to runne through all degrees of men, it is pitifull to see (and therefore great reason to complaine) that this practicall politicall part of Christian obedience, not only in rectifying our owne courses, and Doing good our selues, but also in reprobuing, repressing, and reforming the irregularities of others, and the sinnes of the time is commonly neglected of all:

How many neuter-passiue Magistrates, meale-mouthed Officers, scar-crow Constables haue we now a daies? that are so farre from Phineas his zeale, to slay offenders *ipso facto*, that they want Moses his courage to slay sinne in grosse offenders. *saluo iure*: and herein pardon my boldnesse, for *aures omnium pulso, conscientias singulorum conuenio*; I speake to the eares of all in generall, and appeale to the conscience of every one in particular if this bee not so: many of them are so farre from reprobuing, that they are

content with sinne, and yeeld consent to it, that so they may take vp sinne vpon warrant, and commit it boldly, and so goe to the Diuill by authority. If this were not so, why are not the hurts of the daughter of Iudah healed? why are not the breaches of Sion stopped? why are not recusants punished? why is not the pot pulled from the nose of the drunkard? why is not the Sabbath sanctified? why are not our horrible blasphemers, our shamelesse fornicators, incorrigible drunkards, and the like profane licentious liuers, let blood with the sharpe razor of reprehension, or struck downe with a downe-right blow of condigne punishment, for their presumption? What? is there no balme in Gilead, no Physitian there? yes, but they are (like Iobs friends) Physitians of no reckoning, Rephaims by name, Zamzummims indeed, who, whereas they should be patrons and patternes of piety, and temperance, as their places and callings require, and as leaders of the Vantgard, to stand in the forefront of Gods battell, against all Caananites, which cry downe holinesse in towne and country; they either runne along with them, or rather lead them into the race of riot, or are busied in boo-thalling, and foraging for themselves, not caring for the ship of state in generall, so they may be safe in the cockpit of their owne fortunes in particular. I am ashamed to thinke and speake how weakely the paralytick hands of our Magistrates are exercised in Doing of good in their places, by brandishing the sword of iustice against the friends of Baal, Balsam, and Bacchus. Resembling Ostriches, which have great feathers, but no sight; or Iupiters block cast among the frogs, whom at first they feared for the greatnesse, but despised afterward for the stilnesse. So that as *Demosthenes* sometime complained, that the power of their aduersary *Philip* King of *Macedon*, was greatly augmented by the Athenians slothfulnesse: So may the Ministers of God complain, that through the slothfulnesse, remissenesse, or wickednesse of many Magistrates, the Kingdome of Satan is exceedingly enlarged.

Againe, to put that part of the wallet which hangeth behind

behind our backs, into open sight, how is this duty of Doing good neglected, euen in many of vs ? who neither feed liberally by charity, nor soundly by Doctrine, nor religiously by life, which made that proud fugitive *Campian* as maliciously as spitefully, to say; *ministrus illorum nihil vilium*. Heauen and earth can beare witness that the Sunne neuer beheld a more learned, amore religious Cleargie, yet among so many pots of the Temple what maruell is it, if some be drie for want of liquor, others ruffy for want of vse, others full of liquor without meat, others so full of meat that they want liquor: woe to those corrupted sonnes of Heli, which through insufficiency or vnconscionableness, poure contempt on their owne faces: Againe, for other degrees of men, how farre in their places from Doing that which is good, is plaine to behold. The Lawyer bee it knowne vnto all men, vseth the Law vnlawfully, not making it a speciall and speedy remedy of wrongs, but an Engine or trap to ensnare the weake and simple, trebling their fees of vniust gaine, and troubling the world with vniust suites.

The Shopkeepers also, as we passe along, to cast an eye of obseruance on them, how righteous he is in his dealing, is easie to iudge, their houses are as full of deceit as a cage of birds, if either lies, and oathes, or false lights, false measures, vniust and unconscionable gaines may make men righteous, then there is no vnrighteousnesse in them.

Lastly, what doing of good our rich men practise now a daies, he that hath but halfe his sight with one-eyed *Phocion* may cleerly see, for they are better a great deale at the rake, then at the pitchfork, as it is in the proverbe, readier to pull and rake to them, then to lay out or giue any thing.

Aurum habet Ecclesia, non ut seruet, sed ut erogat, but their greedy desires of mony, increase faster then their mony, our extortioners are not rooted in charity, their mindes are on their mines, that's the root, where they root, but if the Apostle spake true, Philargury is the root of all villany. These sell the ayre, take mony for time, contract with Satan, giue their soules for surety, and the

Deuill keepes the bond till they pay in themselves for the principalla.

Doe our rich men resemble Saint *Basil* the great, who in a famine, did not only giue to the poore himselfe, but exhorted others to open their barnes and doe the like?

Or *William Warham*, sometime Archbishop of Canterbury, who was so liberall to the poore, that hee left but thrity peeces of gold behinde him, which pleased (as *Erasmus* saith) him so well, that he said, It is well I desired alway to dye no richer.

Or *Philip Melancthon*, who was out of a meane estate so bountifull, that every houre some or other were relieued at his dore. Or as *Dorcas*, full of good works. Or as the Captaine *Cornelius*, and other holy men of God, *Abraham*, *Lot*, &c.

Surely they are the greatest part so farre from going out to meet the poore, (as *Abraham* met the three Angels vnknewne) that they turne their backs, and shut the dore vpon them, and instead of feeding and refreshing of them, with churlish and crabbed words rate them away with hungry stomackes.

No, no, their care is to build faire houses, and when they haue done, to lock the dore and goe their waies, and leaue them empty: we haue a great many of these mock-beggars in England, which where they should doe most good (like butterflyes) are to be seene but once in a yeere, yet that is not to make a feast with *Nabal* at their sheepe-shearing, nor to relieue their poore neighbours neere them, but to rack their rents, and enhaunce their fines, to make themselves very fine, & *summa facere*, to vndoe the poore Tenant, to call Courts, to fill carts, to fence God out, and hedge the Deuill in.

Giue? they are so farre from giuing, that like sponges, good must be wrung out of them perforce; like vnto *Nabal*, churlish and euill in their doings, which notwithstanding they haue good cause, yet are so farre from helping, that they say, who is *Dauid*, or what is the sonne of *Iesse*? there be many seruants now a dayes, that breake away eue-

ry one from his master, shall I then take my bread and flesh that I haue killed for my shearers, and giue it to these whom I know not whence they be?

Or like Cain *nunquid ego fratris custos?* am I my brothers keeper? Or like Iudas, *ad quid perditis hoc?* to what end is this waste? yea so farre are many from helping and relieuing them, that because they are rich, they presume they may tread them downe, & oppressethem by authority, keepe back their maintenance, take away their meanes, as Ahab did poore Naboths Vineyard, and their life too, especially it mistris painted face Iezabel can beare rule, what are they not rich, are not thou a King? art not thou a Lord of that Mannor? are they not thy Tenants? bridle them and saddle them, and spurre them to death, to keepe the slaues downe, &c.

Yet I must confesse many rich men doe giue now adiaies, but it is according to that rule formerly set downe. Surely no, for

First, there are that regard not what they giue, they giue that for which they deserue no thanks, but shame; they feed the poore at another mans table, and make them free of another mans trencher: such an almes-giuer was the Denuill, who would giue the world to our Saniour, a liberall almes, but out of Gods Exchequer, yet (as these) hee said, all is mine, and to whom I please I giue it. So Alexander the first gaue America to the King of Spaine, as in 88. the Pope gaue England to him to a great gift, but out of the Indians and Christians freehold: and so indeed many an vpstart Gentleman giues, by keeping of a good house for his company, when like the lewes, he crucifies Christ in his poore Tenants, he feedeth some few poore as his wicket, and hath made many poore to furnish his dresser; his charity reliues ten, his cruelty hath vndone ten the usand. Ifeuer the prouerbe be true, tis true in this; here is robbing of Peter to pay Paul.

Secondly, there are that regard not why they giue, nor out of any care to obey Gods Commandements, nor out of any loue to their brethren, not out of any loue chiefly to Gods

Gods glory, or the like, but to get a name, to become famous, for ostentation sake, as the Scribes and Pharisees, these are obstreperous benefactors, which cackle like hens and blow a trumpet in the streets of their deeds, haue not I done this, giuen him that, preferred him to his liuing or place, did not I settle him? yes, but not out of any zeale to Gods glory, but for some by-respect, to make some other vse of him in such or such occasions, and seruice: but almes shold be like Oyle, which is silent in pouring downe, and maketh no noise, yet it lies aloft: So thou needest not proclaime thy owne worth, for he that seeth in secret, will reward thee openly. But because these are more rare therefore I hasten to the next.

Thirdly, there are that giue and drop siluer, but not with discretion, to those which either haue no need, or are not worthy. Some feed the Spaniel, I meane the Sycophant, who neuer will leaue begging while any continues giuing: some feed the Grayhound, the riotous prodigall: some the Mastiffe, the guller thereof, still gaping for more: some the Curie, the critica!l slanderer, for whom the hooke is a fitter morsell then the bait: some to the Cormorant, which study nothing but *Apicius* in his art of Munchers, whose greatest manhood is scene at the table in quartering and caruing dead carcases; but this is giuing of the childrens meat to dogs: some againe to the poore, but not so made of God, but from the Devils bones and books, cards, and dice, wine and women, and such like husbandry.

Fourthly, there are that regard not how they giue, they giue but with grudging, with pining, with pinching, with constraint, being drawne like a Beare to the stake, they part from a penny as from a drop of blood; nor will they be any further bountifull then the statute law compels them.

Fifthly, there are that giue, but regard not the time; for either they giue when there is no need, or when they can no longer keepe: the poore shall be fed at chiefe doore, when they are carryed to their graue, and so bee clothed when they

they must be naked ; for which charity, they are more beholding to their testament then will, for it should not haue beene giuen if it could haue beene kept.

And for this they are more beholding to their death-bed then them ; where it often falleth out, that the poore mourne indeed not so much for their death as for that they dyed no sooner.

Here is a generation of crooked, carnall and faithlesse giuers, like Saint Iohns generation of vipers, which although they continue giuers, shall not be gainers, whom yet I forewarne to fly from the wrath which is to come, by bringing forth fruits worthy of amendment of life : Let this lastly be the vse for obedience.

Wherefore dearely beloued, whilst the wizards of the world (like to that couetous Cardinall which preferred his portion in *Paris*, before his part in *Paradise*) exercise themselves wholly in ioyning house to house, and land to land, and account it the greatest point of cunning to gaine and retaine, good estates, good farmes, good fields, good friends, good houses, good horses, good clothes, euery thing else good for themselves, but neuer exercise themselves in Doing good to others, let vs all of vs if we would be accounted godly, wise, and prouident indeed, be most of all carefull and earnest for the world which is to come ; wherewith, that we may be really possessed, and so royally blessed: let vs neuer be weary of well-doing, for in due time we shall reape if we saine not.

And for you whom it hath pleased God to endow with a more liberall portion of the things of this life ; so to account it the best Christian policie, by your good works on earth, to lay vp treasures for your selues in heauen, and every day to bring in somewhat into Gods Exchequer, as the Israelites into the Tabernacle, the remembrance whereof may long after both in life and death comfort you.

It is an hard sentence of some Casuists concerning their fellowes, that few rich mens Confessors shall be saued : for that haply they dawbe vp their consciences with vntem-

pered

pered mortar, soothing them vp in their sinnes: let this be the care of those whom it may concerne. For vs, wee desire to be faithfull to God and you, and therefore roundly tell you. Doe good, O ye rich men, if euer you looke to receive good, if you be not rich in good works, you cannot be rich in heauen: as *Cyrus* said that he made himselfe rich, while he enriched his friends; so lay vp treasures for your selues in heauen, whiles you make the poore your friends on earth. If you looke for the interest of glory in heauen, you must pay the principall of beneficence in earth.

Be not therefore like mount Gilboah fruitlesse and barren.

Be not like the Oliue tree, which when Goats lick it, fruitfullnesse doth leaue it.

Be not like a Vine tree, the more boughs the lesser and fewer grapes.

Be not like a Close tree, so hot by nature, to rob the neighbour plants of moisture.

But be thou like that tree of Dauid, planted by the waters side (by regeneration) bringing forth fruit in due season (by sanctification) whose leaues shall not fall (by consumption) See thou and doe likewise, bring forth and multiply; if euer thou hope to be planted in the new Ierusalem, thou must bring forth twelue manner of fruits, yea the leaues must bee beneficiall. Bring forth then not flowers or flourishes, blossomes or semblances onely, but fruits; not fruit of the world, for that's folly; nor fruit of the flesh, that's frailty, nor fruit of the eyes, that's fancy; but meet fruits for contrition of heart, reformation of life, sanctification of soule.

Be not the children of this world, excell the children of light: they are fruitfull but not beneficiall, *malum sed utile*; there is Greene fruit of imperfectnesse, red fruit of bloodthirstinesse, yallow fruit of gall and bitterness, blacke colored fruit of drunkennesse, earth-colored fruit of voluptuousnesse, pale colored fruit of lasciuiousnesse, these are trees burnt or of Gods planting: these the Deuill plants, suggestion

suggestion waters, continuance encreaseth, necessity ripens, iudgement gathers, and hell burneth.

Be not thou like vnto those Indian Pandoræ of whom it is reported, that they haue white hoare heads in their youth, and black haire in their age.

Or like *Hermogenes*, of whom *Antiochus* said, that hee was in his childhood an old man, and in his old age a child; be not thou more expert vnder thy Catechizers in principles of piety, and as thou growest vpward in yeeres to grow downewards in grace: like the she Wolfe, which they say, hath an yeerly defect in her procreation: the first time she beareth five, the second foure, the third three, the fourth two, the fifth one, and then remaineth barren: the child of God must not so doe, he must goe from strength to strength, and grow from grace to grace, bringing forth most good in their age, like Caleb, strong in his old age for gouernment and warre, like Ruth shewing more goodnesse in the latter end then beginning: like the Sunne in the Firmament which is swiftest at his setting: so the sonnes of God must be best at their ending. Let a good Christian be like vnto a sheepe, in which euery thing is good and vsfull, his fleece good, his sell good, his flesh good, his entrails, yea all is good: and so a sanctified Christian is a seruant to all the seruants of God, euery good gift in him is profitable; to some he lendeth his fleece, clothing the naked; to some his bread, in feeding the hungry; to some his eyes, in becomming a guide to the blinde; to some his strength, in becomming feet to the lame; to some his vnderstanding, in becomming an instructor to the simple; at all times, and to all persons, in all places, Doing of good.

Wherefore let vs be of *Phyſſes* minde in *Euripides*, Τὸ μὲν ἄν, &c. let vs see our Tombes honored by Doing good while we liue; this is the way to make our names truly famous, and our memories eternall; here lasting, hereafter euerlasting; here renowned among men, there crowned among Saints and Angels, in the Kingdome of glory.

FINIS.